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THE

AMERICAN

PHRENOLOGICAL JOURNAL

AND

MISCELLANY.

VOL. IX.

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CONTENTS.

	PAGE.
A Happy New Year,	9
A Word of Encouragement,	39
Almanac for 1847,	40
Adhesiveness,	94, 117
Another Ministerial Advocate,	127
Association,	182, 318
Animal and Vegetable Food,	225
Almanac,	231
Acquisitiveness,	238, 295
Apprentices,	263
Approbativeness in Animals,	347
Benton, Thomas H.,	137
Burke on Standing Armies,	162
Book of the Feet,	166
Butler, D. P., Phrenologist,	196
Butter in Grains, &c.,	219
Bible Christian Church,	226
Burritt, Elihu,	265
Benevolence in Birds,	286
Battle between Phrenology and Conservatism,	287
Causality,	25
Criminal Jurisprudence,	61
Clapp, Asahel,	72
Chirology,	100
Combe, George, Letter from	128, 277
Conscientiousness,	143, 263
Common School Libraries,	166
Complete Gardener and Florist,	168
Cincinnati High School,	222
Carey, S. C., Letter from,	228
Chemistry—Liebig,	230, 280
Campbell, Alexander,	233
Combativeness,	271
Chalmers', Dr., Brain,	295
Chinese Junk,	328
Capital Punishment injurious,	358
Combe, Dr. Andrew,	368
Combe, George,	392
Difference on the two Sides of the Head,	166
Difficulties in Phrenology explained, and Objections answered,	174
Defective Teeth,	177
Duty of Legislators,	275
Dangerous Classes in Society,	334
Davis, A. J.,	351
Duncan, Mr. Abram,	391
Edwards, Pierpont,	53
Education in Cincinnati, Ohio,	71
Evidence Conclusive,	199
Exercise,	205
Finney, G. W., Letter from,	66
First Lessons in Botany,	168
Fascination,	199, 291
Firmness, Ordineaux,	203
Fascination—Poetry,	229
Frank Acknowledgment,	230
Formation of Societies,	291
Gray, B. J.,	320
Greeley, Horace,	361
Henry, Patrick,	29, 62
Hicks, Elias,	105
Hutchinson, Abby,	149
Holmes, Rev. L.,	221
Hydropathy,	227
Home Factsin Water Cure,	263
Honor and Conscience,	264
Honor where Honor is Due,	357
Heating Apparatus,	390
Intellect of the Colored Man,	228
Inquisitiveness,	324
Jews Coming,	69
Judas,	91
Kellogg, M. P., Letter from,	136
Keep Growing,	383
King, George,	396
Litten, J. M., Letter from,	71
Lectures, Applications for,	101
Let Children sing,	142
Ladies' Repository, Reply to,	152, 220, 327
Law of Kindness,	197
Lord Byron's Head,	263
Likeness, and Character of ——,	278
Lind, Jenny,	389
Marriage,	24
Mesmerism,	38
Moore, J. D., Letter from,	67
Mastication,	79
Mental Philosophy of Phrenology,	123
M. E. Church and Tobacco,	134
Medicine in Spring,	135
McNaughton, D., Letter from,	136
Mexican Skulls,	155
Martineau, Harriet,	201
Mesmerism and Surgery,	224
My Mental Habitation,	260
Modern Definitions,	289
Mental Development too often Partial,	314
Magnetism applied to Cure of Diseases,	325
Marvelousness,	377
New Plan for Teaching the Location of the Organs,	69
Notices of new Books,	264, 296, 360
Nicholas the First,	297
Olive Branch,	67
Observer's Reply,	132
Ohio School Journal,	262
Ourself, Yourself, Myself,	264
Phrenology,	13, 38, 40, 68

	PAGE.
Phrenological Cabinet,	39
" Books,	40
Physiology,	55, 156, 192
Progress,	56
Phrenology in Baltimore, Md.,	71, 194, 289
" " Canada,	72
Proposed Phrenological Convention,	97, 120
Phrenology in Hartford, Ct.,	97, 223
" " Honesdale, Pa.,	98
" " Hastings, N. Y.,	100
" " Scotland, Pa.,	100
Phrenological Society in Republic, Ohio,	100
Pleasant and Profitable,	102
Phrenology in Philadelphia,	103
Philoprogenitiveness,	111
Phrenology a Helpmate to Religion,	125
" for Children, by Mrs. L. N. Fowler,	163
Phrenology in the West,	165
" Triumphs of,	167
Phonography,	178, 198
Phrenology 170 years ago,	196
Parnell, Dr., Biographical Notice of,	211
Phrenological Discussion,	219
Phrenology in Winchester, Ohio,	224
Physiology and Phrenology for Schools,	232
Phrenology of the Hindoos,	247
Priessnitz, Vincent,	254
Phrenology in Germany,	259
" going down,	287
" in Bangor, Me.,	287
" will out,	290
" and Mesmerism in Pa.,	294
Pathological Fact,	323
Phren. in England, France and Germany,	350
Progression, or not,	355
Phrenology in Schools,	358
" and Physiology in Lowell,	390
" in Bloomfield,	392
Questions Answered,	391

	PAGE.
Republicanism,	46, 73, 206, 276, 335, 370
Religious Progression,	65
Revelations, by Davis,	230
Spurzheim's Education,	72
Signs of Character,	76, 344, 374
Surgery and Magnetism,	100
Specimen of the War Spirit,	162
Self-Esteem,	185
Skull of Pope,	222
Sublimity,	332
Testimonials,	26
Tinkers,	40
Teeth,	57, 199
Triumphs of Phrenology,	167
Think of it,	221
The Head and the Heart,	226
Truth and Editors,	261
Tioga County Herald,	287
Time in a Calf,	358
The Cold Water Cure,	391
Utility of Phrenology,	327
Vitativeness,	41
Vance, J. L., Letter from,	71
Veneration,	308
Verses on a Skull,	359
Valedictory,	287
Woman,	36, 50, 214, 232
War and Peace,	49
Wisner, H., at Berlinville, Ohio,	131
Water-Cure Manual,	168
Why will you die,	198
Wisner, H., Letter from,	238
Writing and Printing Reform,	288
Wright, Silas,	329
Water-Cure at Lebanon Springs,	359
Who would be a Drone,	360

AMERICAN

PHRENOLOGICAL JOURNAL.

ARTICLE I.

A HAPPY YEAR—A HAPPY LIFE.

HAPPINESS is the one constitutional function of human nature—the only legitimate product of every organ of the body, every faculty of the mind, every element and function of our entire being. What but ENJOYMENT, both in their respective functions themselves, and in all those objects they were created to subserve, is the natural product of muscular action, of breathing, eating, seeing, hearing, and every other physical function of man? And is not Benevolence naturally calculated to enhance the happiness of both giver and receiver, and Veneration constitutionally adapted to render us happy in the worship of God, and in all those purifying influences devotion sheds abroad through the soul? Is not Ideality ordained to fill the mind with delight as it contemplates the beautiful and perfect as seen in nature; and thus of all the other human powers and capabilities? And was any faculty of mind created for any other object than to confer enjoyment, both in the exercise of these faculties, and in all those ends they are naturally adapted to attain? I repeat, every power, every function, every element of man centers in this one focus—ENJOYMENT—this sole legitimate function of our entire being.

Behold, then, in this summary of human nature, in connection with the fact that all mankind love happiness, and love nothing else except and as far as it subserves this one end, the infinite Benevolence of God!

Behold, also, the one object which we should pursue from the cradle to the grave. We should live and strive solely to render ourselves happy. The catechism tells us "the chief end of man is to glorify God." Granted; and since he made us for the express purpose of being HAPPY, we glorify him in and by promoting this end of our being. Nor will anything else please or "glorify" him, because he made and has adapted us for nothing else.

How, then, can we fulfil this destiny of our being, and thus "glorify God?" By "obeying his commandments" in rendering obedience to

his laws. These laws govern universal nature, animate and inanimate They are the grand instrumentality by which alone this enjoyment is secured. Nor can there be any enjoyment except in and by such obedience, yet therein is PERFECT happiness. Nor do the happiest of mortals experience a tithe of that world of unmarred and almost angelic pleasure attainable by means of such obedience. Yes, thanks to our beneficent Creator, we can all be happy—almost infinitely so—provided we conform to this single condition.

Well may we, then, exclaim with David, "O how love I thy laws! They are my meat and my drink day and night." Since we constitutionally love happiness, shall we not, therefore, proportionally love law—its only constitutional instrumentality? Nor should we limit this love to the moral laws merely. We should love ALL the laws of our being—should love the physical as promoters of the moral—should love the laws of diet, of exercise, etc., as means of promoting the observance of the moral, and of course the consequent enjoyment. And the one leading object of this Journal will be to expound these laws—physical, mental, and moral, and also awaken in its readers a LOVE for them—a love surpassing all other loves, the tender yearnings of connubial and parental love not excepted.

This great truth that man was created solely to enjoy, has been a cardinal doctrine of the editor for many years, and even formed the text of many of his lectures and writings. Few fully realize its scope—its importance, its inimitable beauty, and above all, its applicability to the every-day affairs of life. To detail a few of those occurrences which have served thus to impress its praticability on his own mind.

While lecturing in Providence, R. I., in 1842, I sat at table near an eminent physician, who, besides being unusually intelligent, and appearing to enjoy life very well, paid unusual attention to his little daughter, about thirteen years of age, as much as if she were the idol of his affections. As I always make it a point to "draw out" such men, I started conversation, during which he related the following anecdote. His aunt, on her dying bed, gave him this piece of advice.

"Do not do as I have done—put off enjoying your family till you get rich; but enjoy it AS YOU GO ALONG. Take warning from me. I have made myself a perfect slave all my life to get rich, so that I could give up work, and enjoy myself in the bosom of my family. We got rich, and thought we would retire in a few years to enjoy home, but have kept putting it off from year to year till it was too late; and here I am, bedridden with age and infirmities, unable to enjoy either my family or the property I have labored so hard to acquire. When I was capable of enjoyment I could not afford to take the time; and after I had the means, I had lost my powers."

He said he profited by her advice, and made it a settled rule, however pressing his business engagements, to spend a portion of each day in enjoying himself with his family. Yet his ideas of enjoyment seemed to be confined mainly to domestic pleasures.

In 1845, I took passage on the North River steamboat Troy, for New York. At Newburg, some convention occasioned an unusual rush of passengers, and as dinner is usually served immediately after leaving the Newburg dock, the steward, taken by surprise, had not provided enough for all who sat down. As he came round for the tickets, the man who was seated at my left complained about his scant fare. The steward aplogized, explained the cause—the extra rush of passengers just as dinner was ready—said he would take care to prevent anything of the kind hereafter, and re-tendered the dinner fee. The passenger replied that it was not the money but the good DINNER he wanted—that half-dollars were plenty, but that he could enjoy only one dinner per day, and that one he wanted to enjoy, adding, that he had nearly lost this dinner, and could never again recover that loss.

The passenger, having called on me professionally in 1842, and had a good deal of sport over his examination, recognized me, and reiterated the idea, that this defective dinner could never be made up to him—that, as dinner came but once a day, the loss or deficiency of any one meal was irreparable, because, however well he might enjoy all his other meals, that one must be enjoyed in its time or not at all.

Sensualist as he was, and thinking only how he could enjoy animal pleasures, his remark furnished a new and practical illustration of the cardinal doctrine of enjoying life AS WE WENT ALONG, I had so long entertained in theory. And so far from stopping here, I began to run it out in its various other applications to the details of every day life—its application to domestic pleasure being already before me. And, what was more, I resolved to PRACTICE upon it, even in these its details. And to practice AT ONCE; and accordingly commenced that disposition of my affairs, general and particular, with this general principle for the basis of my life. I endeavor to eat and drink, and do all I do for the sole purpose of ENJOYING it all. Others may tug and toil in order to accumulate the means of enjoying the future, but let me live in and for the PRESENT. Not that I would make no provision for the future, but that I would enjoy the very act of making such provision, as well as the provisions after they are made. I write this very article, and all I write, because it gives me PLEASURE. And when I have written to satiety—till to write more occasions pain—I turn to something else which then gives me pleasure. I work upon my little homestead—plant, set out trees, and till the ground—because, and as far as, I take pleasure in so doing, but no farther; and when just comfortably tired, renew my mental labors, or rather pleasures,

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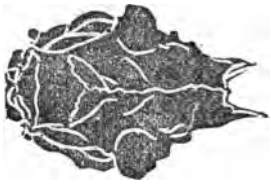
comparing the hyena with the sheep, the fox with the rabbit, the hawk with the hen, the owl with the turkey, etc., we find all the former to be exceedingly wide headed, while all the latter are narrow headed, as seen in the accompanying engravings. See how perfect the coincidence between organization and character. What could be more so?

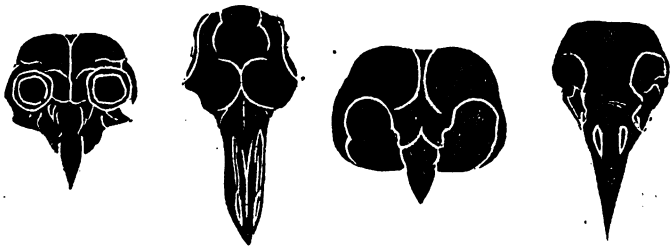
No. 7. THE HYENA.



No. 8. THE SHEEP.

No. 9. THE RABBIT.

No. 10. THE FOX.



No. 11. HAWK. No. 12. HEN. No. 13. OWL. No. 14. TURKEY.

Or if you do not believe our drawings, look with your own eyes. Stand in front of any lion, or tiger, or bear, or panther, or any other beast of prey, and contrast the width of their heads between their ears with that of those animals which they destroy. Who ever saw a narrow headed lion, or tiger, or hyena, or carnivoræ of any sort? In nearly a score of tiger casts and sculls belonging to our collection, the widening of the head is very rapid from their top to the opening of the ears, and the most in one of a royal Bengal tiger. In the scull of an immense lion which we lost at or near Syracuse, N. Y., in 1843,* Destructiveness was still larger; as the many who have seen it at our lectures can testify.

But secretive animals, like the cat, fox, and ichneuman, are more fully

* For returning which the finder shall receive $15 at the Journal office

developed just above Destructiveness, where Phrenology locates this cunning organ, as seen in the accompanying engravings of the fox and cat. Catch any domestic cat, and observe their heads half an inch above the openings of their ears, and you will find Secretiveness swelled out like two small horns, beyond all the other organs.

No. 15. THE FOX.

No. 16. THE CAT.

Take another example in the bulldog and pointer—the former always wide headed, and accordingly our fiercest and most desperate dogs, ever ready for a fight; whereas the narrow headed pointer does up all his fighting with his heels.

Take one other example of an idiot as contrasted with one of giant intellect, and then say whether there is not a perfect coincidence between the doctrines of phrenological science on the one hand, and the mentality

No. 17. IDIOTIC HEAD.

on the other. Nor are these picked samples. The cerebral formations of ALL lions, tigers, hyenas, foxes, cats, hawks, hens, idiots, and philosophers coincide with their mental characteristics. Ransack air, earth, and water, and you cannot find a single exception to the phrenological doctrine of "DEVELOPMENTS AS CHARACTER." Else why have not the opposers of this science met and refuted us here? Why not adduce at least ONE exception from the animal kingdom, to our rules? Because they cannot. Because Phrenology embodies those laws in harmony with which God created man and animal. All animated nature, throughout

all its infinite range of genera, species, and individuals, stands up a living witness of its truth.

No. 18. MELANCTHON.

"O I always believed there was something in it," says one, "but they carry it too far." But remember that it is true or false as a WHOLE. If any part is true, ALL parts are therefore true. Either no relation exists between organization and character, or else all is relation. If its fundamentals are true, so are its details. Nature never minces. Either Phrenology embodies those fundamental principles in harmony with which God constructed man and brute, or it is all moonshine—let these facts and reasonings determine which. Those who say it is not true, either betray ignorance of its facts, or inability to reason. The nature of its proof is such as to DEMAND belief. Every sensible mind is, therefore, called upon either to explain away these facts, or else to admit the necessary inference that PHRENOLOGY IS TRUE.

Its truth admitted, what are its USES? It can promote that great end of our being, HAPPINESS—the only true standard of valuation—in the most effectual manner possible. Probably nothing equally. To canvass a few items—

1. It will teach us our defects and their remedies. When we are wanting in taste, or devotion, or conscientiousness, or intellect, or order, or self-respect, or any other faculty, Phrenology points out such deficiency so plainly that he that runs may read, and so certainly that blinded self conceit cannot fail to see them.

2. It also shows how to IMPROVE upon these defects, how to enlarge

organs that are deficient, and guide and govern those in excess—an application of the highest possible utility. The improvements of the age in manufactures, agriculture, the arts, and almost all the departments of life are very great, because they promote human happiness—that one end of being; but all other improvements sink into insignificance in comparison with that of the human MIND, the only instrumentality of enjoyment. Hence, since Phrenology teaches how to effect its improvement, it of course discloses the greatest invention of the age—of the WORLD. Its application to the cultivation of all the faculties will be found carried out fully in the editor's series of works entitled "Education and Self Improvement"—Vol. I., showing how to improve the physiology, Vol. II., the feelings, and Vol. III., the intellectual faculties.

3. It will teach us what occupations and spheres we are naturally calculated to fill in life, with honor and profit, and in what we cannot succeed or enjoy ourselves—the sad want of which some of us have doubtless felt experimentally through life. Reader, what would it have been worth to you to have known in youth just what business and station you were adapted to fill? More to many of you than all the money you have ever earned—than almost any other thing. Thus much will the application of this science to the choice of occupations for your children be worth to them.

4. It will teach us the characters of our fellow-men—will teach merchants and others whom to trust and whom not; those who manage men how to approach them, what chords to touch, and the like; parents and teachers how to manage children, and what motives will take hold of them; those who employ domestics and apprentices what applicants will best suit their purposes, and thus of numberless kindred illustrations.

The following, copied from the New York Sun, shows the advantage to be derived from its application to the choice of apprentices:—

"AN APPRENTICE WANTED.—A STOUT BOY not over 15 years of age, of German or Scotch parents, to learn a good but difficult trade. N. B.—It will be necessary to bring a recommendation as to his abilities from Messrs. Fowler and Wells, Phrenologists, Nassau street. Apply corner of West and Franklin streets."

This same firm had already chosen several apprentices in the same way, and found them such excellent workmen, and withal, so trusty, that they will not now make choice of an apprentice unless he possesses the right DEVELOPMENTS—large intellectual, constructive, and moral organs.

Another firm in New York who pay out nearly a million dollars in France yearly, would not make their choice of purchasing agent till his head had been submitted to the test of phrenological science. Similar instances are common; and the advantages of ascertaining the true character, beyond the possibility of mistake, in these and kindred cases is incalculable.

5. It will teach us the origin and the remedy of the evils and abuses of society. By teaching the nature of man it shows what violates that nature; and by unfolding the laws of the human constitution, it shows what customs and institutions violate those laws. But a want of room prevents enlargement. Suffice it to say, that no other discovery, ancient or modern, compares with this either in the number or extent of the benefits it is capable of conferring, both on its individual students or the race.

Let any of its disciples say—let even its amateurs, though they have scarcely begun to reap its advantages, say what would induce them to allow an obliteration of its precious truths from their minds. All who know anything of it, love it, as they love their own souls. It constitutes their mental meat and drink. See how they labor for its advancement. See how they LOVE its divine teachings—I say divine, because all truth is of God. WHY this enthusiastic love but because of the BENEFITS it confers on them? Pen utterly fails to portray a tithe of the blessings this science of human nature is capable of conferring on man. Reader, fruit like this is within your reach. All you have to do is to reach forth the hand of investigation and pluck it. May you know by experience the practical utility of this divine science!

It remains to give a short definition of its Faculties, or of the functions they respectively subserve in the mental economy.

1. AMATIVENESS.—Connubial love; the attachment of the sexes to each other. Adapted to the means employed for the continuance of the race.

2. PHILOPROGENITIVENESS.—Parental love; the attachment of parents for their own children, and the young and helpless generally. Adapted to the infantile condition in which man is ordained to enter the world.

3. ADHESIVENESS.—Friendship; desire to be with others; love of company; disposition to ASSOCIATE. Adapted to man's requisition for society and concert of action.

4. INHABITIVENESS.—Love of home and country; attachment to the domicile of childhood and youth—to the trees, stones, scenery, and localities where we have lived. Adapted to the necessity of a home and its promotion of comfort.

5. CONTINUITY.—Disposition to dwell on any matter in hand till it is finished up; prolixity. Adapted to the need of completeness and continuation.

A. VITATIVENESS.—Love and tenacity of life. Adapted to its preservation.

6. COMBATIVENESS.—Resistance; defence; resolution; courage; efficiency; I can and I will; determination; resentment; anger. Adapted to man's constitutional demand for self-defence, and overcoming opposition and obstacles.

7. DESTRUCTIVENESS.—Executiveness; severity; harshness; disposition to exterminate and destroy what is in the way. Adapted to the need of removing or demolishing nuisances, causes of unhappiness, etc.

8. ALIMENTIVENESS.—Appetite; love of food and drink; and a hearty relish for them; hunger. Adapted to man's constitutional demand for nutrition.

9. ACQUSITIVENESS.—Economy; the husbanding instinct; disposition to save and store up for future use what may be wanted hereafter; desire to traffic, acquire, possess, amass wealth, and the like. Adapted to man's need of supplies of food, clothing, tools, and the comforts of life always at command.

10. SECRETIVENESS.—Disposition to "lay low and keep dark;" reserve; policy; management; cunning; etc. Adapted to the occasional utility of keeping things to ourselves.

11. CAUTIOUSNESS.—Prudence; solicitude; carefulness; provision against danger and a rainy day; fleeing from foreseen evils; fear; irresolution; procrastination. Adapted to man's demand for guarding against prospective evils and providing for coming wants.

12. APPROBATIVENESS.—Sense of character; love of commendation; desire for a good name, or the esteem of others; regard for popularity and the sayings of people; ambition. Adapted to the fact that some things are constitutionally reputable and others disgraceful.

13. SELF-ESTEEM.—Self-respect and reliance; nobleness; self-valuation; aspiration after something great and worthy. Adapted to the exalted powers and divine attributes of the human soul.

14. FIRMNESS.—Stability; perseverance; decision; fixedness of purpose; unwillingness to change. Adapted to the fact that changeableness prevents and perseverance promotes success.

15. CONSCIENTIOUSNESS.—Sense of right; regard for justice; feeling of moral obligation; sentiment of incumbency and duty. Adapted to the moral or the right and wrong of feelings and conduct.

16. HOPE.—Expectation; anticipation; disposition to look forward and upward; contemplating the future with bright hopes of success. Adapted to the fact that sanguine anticipations promote both enterprise and effort, and these success.

17. SPIRITUALITY.—Prescience; spirit of prophecy; intuitive perception of truth and of future events—what course is best, and what will result in evil, etc. Adapted to man's need of superhuman guidance, or some inner sense or instinct to conduct him where reason and experience fail.

18. VENERATION.—Worship of God; adoration of a Supreme Being; reverence for religion and things sacred; spirit of prayer. Adapted to the being of a God, and the utility of communing with and thereby becoming like him.

19. Benevolence.—Kindness; fellow-feeling; desire to do good; disposition to oblige and accommodate; sympathy; philanthropy. Adapted to the promotion of human happiness by reciprocal kindness and good-will; as well as to the relief of distress.

20 Constructiveness.—Ingenuity; manual dexterity; sleight of hand in using tools and turning off work; the tool-using propensity and capability. Adapted to man's need of tools, machinery, clothing, houses, and things made.

21. Ideality.—Description and love of the beautiful and perfect; refinement; sense of propriety, taste, style, elegance, finish and perfection; love of poetry and eloquence. Adapted to the inimitable beauties and perfections of nature, and to self-improvement.

B. Sublimity.—Love of the grand, sublime, vast, and picturesque; of mountain scenery and the wild and romantic in nature, to which it is adapted.

22. Imitation.—Ability and disposition to imitate, copy, take pattern, do what we see done, mimic, etc. Adapted to man's requisition of copying the improvements of his fellow-men, talking and doing as others do, etc.

Mirthfulness.—Perception of the absurd and ridiculous; disposition to laugh, joke, frolic, make fun, seek amusement, etc. Adapted to man's requisition for recreation and merriment as a means of health, happiness, and longevity.

24. Individuality.—Observation; cognizance of the identity, individuality, and personality of bodies; power and desire to inspect individual things as isolated existences; curiosity to see and examine things as things. Adapted to the fact that everything in nature has a personal existence of its own of which man must take cognizance before he can examine any of its other qualities.

25. Form.—Cognizance and recollection of shape; memory of countenances, and the looks of persons and things seen; perception of family likenesses and resemblances generally. Adapted to configuration, and its utility in enabling us to identify persons and things by their looks.

26. Size.—Cognizance and judgment of bulk, dimension, magnitude, quantity, proportion, weight by bulk, and the like; ability to judge of size, length, breadth, height, depth, distance, and the weight of bodies by their size; capability of measuring angles, perpendiculars, etc. Adapted to the arrangement in nature of big and little, and our ability to discern things by their size.

27. Weight.—Intuitive perception and application of gravity; ability to preserve and regain the balance, to keep from falling, ride a fractious horse, skate, carry a steady hand, throw a stone or ball straight, shoot well, climb and walk aloft, etc. Adapted to the attraction of matter, and man's almost perpetual requisition for its practical application.

28. COLOR.—Perception, recollection, application, judgment, and love of colors; ability to discern and compare their tints and shades, match them by the eye; paint; etc.

29. ORDER.—Method; system; arrangement, having a place for every thing, and all things in their places. Adapted to "heaven's first law," and man's requsition for method in business; the systematic arrangement of ideas, and the like.

30. CALCULATION.—Cognizance and memory of numbers; ability to reckon figures in the head; numerical computation; mental arithmetic; intuitive perception of the relations of numbers; ability to add, subtract, divide, multiply, cast accounts, and reckon figures mentally. Adapted to the numerical relations of things, and man's requisition for computing them.

31. LOCALITY.—Cognizance of position; recollection of the looks and appearances of roads, scenery, places, and positions generally, or the whereabouts of things seen, and ability to find them; the geographical faculty, and desire to travel. Adapted to the fact that everything must be somewhere, and to man's need of some faculty which shall enable him to find it.

32. EVENTUALITY.—Cognizance and memory of action; love and recollection of facts; desire to witness and institute experiments; find out what is; ascertain what has been; and see what will be; love of anecdotes; recollection of circumstances, news, occurrences, historical and other events, past and passing items of information, and general knowledge of what we have done, said, seen, heard, and once known, etc. Adapted to action, motion, and change, and man's need of recalling the past.

33. TIME.—Cognizance and recollection of when things occured—of duration, succession, the lapse of time, of dates, and the length of time between one event and another; disposition and ability to keep the beat in music and dancing, and the step in walking; to tell when things occurred, and carry the time of day in the head. Adapted to nature's arrangement of periodicity, and man's requisition of having set times and seasons in which to do particular things.

34. TUNE.—Ability to learn and remember tunes by rote; the musical feeling and faculty; perception of musical concord and discord; love of melody and musical harmony; desire and ability to sing, and to play on musical instruments. Adapted to concord and melody, and the pleasure and profit to be derived from music.

35. LANGUAGE.—The communicating faculty and instinct; power of expressing ideas by written and spoken words; ability to call to mind just such words as will convey the meaning intended; memory of words; freedom, copiousness, and power of language; volubility; versatility of expression; ability to learn spoken languages. Adapted to the requisition and pleasures of a communication of knowledge and ideas.

36. CAUSALITY.—See Art. III.

37. COMPARISON.—Inductive reasoning; ability and disposition to classify, and to reason from parallel cases and a collection of scientific facts, up to the laws which govern them; discovering the unknown from its resemblance to the known; detecting error from its incongruity to truth, or opposition to facts; ability to apply analogy to the discernment of first principles; to generalize, compare, discriminate, illustrate, explain, expound, criticise, expose, employ similes and metaphors, put this and that together, and draw inferences. Adapted to that principle of classification and similarity which pervades all nature; for a full description of which see the last number of the preceding volume.

C. HUMAN NATURE.—Discernment of character; perception of motives; intuitive physiognomy; reading men instinctively from their looks, conversation, manners, walk, and other kindred signs of character. Adapted to natures institution of signs of character, and man's need of knowing the characters of his fellow-men.

D. AGREEABLENESS—Blandness and persuasiveness of manner, expression, and address; pleasantness; insinuation; the faculty of saying even disagreeable things pleasantly. Adapted to the power it gives of influencing mind and making our way through life.

Thus much of its definition of the powers of the mind. The world looks in vain for anything like as complete an exposition of that wonderful entity, the mentality. But our present purpose being to show WHAT PHRENOLOGY IS, rather than to eulogise its merits, we drop this subject, simply adding, that, the mental philosophy of the combinations of these faculties is inimitably beautiful and perfect, as future numbers will show.

MARRIAGE.

BY L. N. FOWLER.

THIS work on the application of Phrenology to the formation of matrimonial alliances, which has been out of print for some time, two large editions having been exahusted, is again republished, enlarged, and every way improved. Prefixed to it is the history of marriage and its various forms, as practised in different ages and countries, which is followed by practical suggestions and directions of great importance to all who would live happily in married life. Its expositions of many prevailing evils and errors in courtship, and the wholesome truths it embodies, will doubtless secure for it an extensive perusal. Address Fowlers & Wells, 131 Nassau street. Price 37 cents. It is amply illustrated with engravings.

ARTICLE III.

CAUSALITY; ITS DEFINITION, LOCATION, ADAPTATION, AND OFFICE.

PERCEPTION and application of causation; ability to discover first principles and trace out the relations existing between causes and effects; desire to know the why and wherefore of things, and investigate their laws; ability to REASON from causes down to effects, and effects up to causes; the THEREFORE AND WHEREFORE faculty; ability to adapt ways and means to ends; to plan, contrive, invent, create resources, apply power advantageously; make the head save the hands; kill two birds with one stone; predict the results of given measures, and the like.

Located at the outer portions of the upper part of the forehead. When amply developed, it widens and expands the upper portion of the forehead, or causes it to project forward and hang over as in the accompanying engraving of Tyndall.

No. 19. TYNDALL.

It is also very large in the engraving of Melancthon, but small in that of the idiot, both of which were given in the preceding article.

It is large in Herschel, as seen in the expanse of his forehead, and the prominences at this point. In Franklin this organ was immensely developed, and his talents form an excellent sample of the cast of mind it imparts.

The intellectual cast and characters of Bacon, Franklin, Tyndall, Locke, Herschel, Kant, and kindred minds, furnish practical samples of the powers its ample development confers. Its distinctive office is to discern and apply causation. All application of ways and means to ends, and all perception of the instrumentalities by which ends are effected, depend upon this faculty. Its full development, therefore, readily sees by what means given ends can be best accomplished; suggests expedients;

creates resources; judges which of the plans proposed is the best; loves to contrive and lay plans; requires and is always ready to give its reason; accomplishes much with limited means; desires to know the why and wherefore; gives ability to reason, infer, invent, contrive, take advantage of circumstances, and predict results; takes comprehensive views of subjects; gives strength and power of intellect, and solidity and originality of mind; comes to correct conclusions; and says and does what makes an impression.

Small Causality is defective in these and kindred respects; devises merely temporary expedients instead of laying long-headed plans; lacks scope of intellect and range of mind; has few thoughts, and those only common-place; takes contracted views of subjects; lacks judgment; requires to be shown how; fails in foresight, head work, and sagacity; neither appreciates nor perceives the beauties of causation; and is limited in understanding, more and more the smaller this organ.

But the precise function of Causality will be better understood by a reference to its ADAPTATION. All nature is one grand theatre of causation—is indeed made up of antecedents and consequents. Every effect must have its specific cause, and all causes produce their own effects, but no others. Like causes also produce like effects. In short, immutable LAWS reign supreme throughout the universe. Without this arrangement, all would be zig-zag CHANCE. Men could rely on nothing, could effect nothing, and therefore could enjoy nothing. But with it, order takes the place of chaos, and universal nature moves on with the utmost regularity and certainty. O the immutable wisdom and perfection of this arrangement! Nature's universal motto is some means for every end. How infinite the number and variety of her operations! Equally infinite her instrumentalities! Behold the infinitude of those apparent to human observation—thrust upon it even! Air, earth, water, endless networks of causation! Can the leaves of the forest, the rain-drops of heaven, or the sands of earth be numbered? Yet each is caused, and governed by a variety of laws. Nor all mundane beings and things merely, but earth herself—the merest iota of creation—is both an immense effect and cause. Behold this mighty ball, flung through illimitable space—with what precision, with what velocity, as if the lightest and the smallest atom! Behold the moon's unerring return. Sun, moon, and stars, so huge, so distant, that mortal man can form no adequate conception of either, rolled with lightning speed along their vast orbits! Yet all these united only a little segment of that infinite cycle of suns and worlds, all governed with the utmost ease and precision by resistless causation, as if the merest trifles! Their stupendous power projects countless myriads of worlds from age to age with that same ease and perfection with which it descends to the minutest particles of matter! Infinite indeed is the range of CAUSE AND EFFECT thus proffered to our admiration and investigation; nor can we derive more pleasure or profit from any other exercise of mind.

But we need not go out of ourselves for subject matter with which to feed this delighted faculty. Every motion of every limb is effected by some INSTRUMENTALITY, and so is every animal, every mental function of our complicated nature. Behold the perfection of our motions, of all our functions, and in view of them who can help exclaiming, Oh! the wonders of Infinite Causation! Not a muscle is wanted but is supplied, and exactly fitted to perform its required office. Not a bone, not a nerve

omitted. The entire body crowded with organs which become the causes of required operations. Of this the eye is often chosen as a sample; but, perfect as it is, nearly or quite every part of the body is an equally perfect example of the perfection of that causation which crowds every portion of the body—every department of nature!

But all this—vast, mighty, infinite in its greatness as well as minuteness—is nevertheless as a drop in the bucket of Divine Causation. To toss huge worlds throughout space as if the merest foot-balls—what is all this compared with that almost infinitely higher order of Causality which unites mind to matter, and governs all its operations? The human mind, however vast its powers, can penetrate no farther into this boundless series of causes and effects than a fly can see into the philosophy of this mundane sphere. Verily, "what is man that thou art mindful of him?"

Behold, then, O mortal, that "feast of reason" spread thus lavishly before thee, literally thrust upon thy perpetual cognizance! And wilt thou shut thine eyes? Worlds of beauty are strewn around and within thee, and yet thine eyes are hermetically sealed against them. Or, rather, the "almighty dollar," and that perhaps only brass, held so closely to thy optics as to shut out this splendid galaxy of beauty and divinity. Boast not of thy possession of wisdom, O human son of folly, till thou hast searched out some of these "ways" of a wonder-working God! Is it wise thus to toil for mere vanities to the almost total neglect of SUCH a prize as the reward of cultivating Causality? Eternity itself will be too short in which to study out all this array of causation, though pursued with the mental optics of angels. Then shall we not begin such study in this life? Nor will probably any one thing contribute more to the joys of heaven than this study of causation. Shall it not then be commenced in this life? Shall we not train ourselves here for this leading occupation and repast of eternity? Shall we fool away our probation on mere worldly occupations, on getting something to eat, wear, and use of a temporary nature—in satisfying artificial wants, to the neglect of the delights and the advantages of studying these inimitable causations of nature? We could have had no just cause of complaint in case God had shut our eyes upon them, because the poor use we make of them shows how little we deserve such a mental and moral repast. But as he has so graciously bestowed upon us this gift of angels, and thus given us mental optics by which to discover these relations of causes and effects, shall we not assiduously improve them? Can we derive more pleasure in any other pursuit? Better live on the simplest fare, and take no heed to the fripperies required by silly fashion, and thus save time to cultivate so glorious a gift. Is it possible to do anything more important? Anything, which, when done, will contribute more to our happiness? Yet those who cannot spare time from the fashionable world, or the politico-squabble world, or the invincible-dollar world, or the idle world, or the tom-foolery world, to study this highest subject of human research, must go down to their graves in mental darkness.

Ho, youth! one and all, stand up for admonition. You have your intellectual characters yet mainly to form. A long life—if you obey the laws of health—is opening before you. You are soon to choose PRACTICALLY how you will spend it. I say "practically," because your mental habits will soon become fixed and rigid. Hence, if you would pursue this Divine Causation at any period of life, commence NOW. Not a day

is to be lost. The mental occupations of every day go to shape those of the next, and these two to form those of the third. Would to God I could have been impressed, while young, with the doctrines of this volume—of this paragraph. Would to God I had early acquired that love of the study of nature which I now find so enchanting. This love of natural facts and laws how few of us acquire! God deliver you from the consequent imperfections and sins, by implanting in your yet plastic minds a love of science—of nature's rules and operations. Oh! let no day pass without your ascertaining one or more of these instrumentalities which she employs in effecting her ends. Open your eyes upon her boundless system of ways and means, and keep them open through life. Think perpetually when at work. Meditate on all you see and know. Make vigorous and perpetual search into the causes, connections, and dependences of things. Wherever you go, whatever you do, when you see anything you do not fully comprehend, in nature or art, ferret out its cause, and contemplate its various bearings and relations. Never be ashamed to expose your ignorance if you can thereby gain knowledge. Lay those who know more than yourself about particular matters, under contribution, till you have gained from them what they know, and by pursuing this course with several, you may know as much as they all.

TESTIMONIALS IN FAVOR OF PHRENOLOGY.

"I speak literally, and in sincerity when I say, were I at this moment offered the wealth of India on condition of Phrenology being blotted from my mind for ever, I should scorn the gift; nay, were everything I possessed in the world placed in one hand, and Phrenology in the other, and orders issued for me to choose one, Phrenology, without a moment's hesitation, would be preferred." —*George Combe.*

"It is my decided opinion, that he who teaches and *trains* upon phrenological principles, will experience a constantly increasing attachment to his profession, will invariably secure the affectionate esteem of his pupils, and will, as a necessary consequence, succeed in giving them a thorough EDUCATION, moral, intellectual, and physical. I write this not in a theorizing spirit, but from several years' extensive experience.

"In history, the use of Phrenology is truly valuable. In fact, till I knew something of this beautiful system of mental philosophy, I never taught history properly, or, I may add, anything else."—*From Alexander J. D. Dorsey, Esq., Master of the English department in the High School of Glasgow.*

"I am convinced that Phrenology is the true science of the mind. Every other system is defective in enumerating, classifying, and tracing the relations of the faculties.

"I consider this science indispensably necessary in teaching any branch of education properly. And it is signally effective in exciting and directing the faculties of the mind without having recourse to corporal punishment, or even a peevish or resentful expression."—*From W. Hunter, Esq., A. M., late Professor of Logic, etc., in the Andersonian University, Glasgow.*

"I consider the scheme of mind, which results from Phrenology, as not only superior to any hitherto laid before the world, but the only reasonably complete account of human nature which we possess, and the only one which can serve as a basis for any system of instructions."—*From Robert Chambers, Esq., one of the conductors of Chambers' Edinburg Journal.*

ARTICLE IV.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF PATRICK HENRY; ILLUSTRATED WITH AN ENGRAVING.

EXALTED genius merits and commands universal homage. Its claims are resistless. Every human soul is compelled to bow down and worship at its shrine.

Pre-eminently is this true when it is coupled with high moral endowments, and puts forth its mighty energies in behalf of virtue and humanity. Such was the genius of PATRICK HENRY, and such the use he made of it. Hence that universal outpouring of commendation lavished upon him by high and low, learned and ignorant. Nature in his creation seems to have exerted herself to produce one of her best specimens of humanity. That his talents were of the highest order is universally conceded, and that they were fully and rightly employed in the service of humanity, is but the historical record of his eventful life. Probably no other man did more, if as much, to bring about that glorious declaration of human rights embodied in our republican institutions, and certainly none espoused the infant cause of liberty with more whole souled devotedness, or rendered it more essential service.

Well, then, may we, the sharers of the blessings he did so much to secure, be proud of so illustrious a countryman—not as Frenchmen pride themselves in their conquering Buonaparte—but with LOVE FOR HIS VIRTUES, commingled with admiration for his talents. Well, especially, may the phrenologist enquire whether his cerebral DEVELOPMENTS correspond with his transcendent talents and virtues.

The general form of his head, as seen in the accompanying engraving, evinces great height and length of head, with comparatively little width. His was not a wide, round, bullet head, indicative of predominant propensity; but it was developed mainly from the root of the nose over the middle line of his head, which indicated predominant knowing, moral, and social organs. This form of head is still farther evinced by the general form of his face. A long, narrow face always accompanies a high, narrow head; while a short and broad face indicates a wide, round, animal head.

His temperament, or the general structure and cast of his organization, still farther confirms the ascendancy of the moral and intellectual over the animal. His cheeks are thin and sunken, which indicate a less powerful stomach and vital apparatus than brain. Yet his likeness shows that his muscles were remarkably active and powerful. His was evidently one of the best temperaments for the manifestation of quickness and clear-

ness of intellect, keenness of sensibility, and intensity of feeling to be found; and this was the mainspring of his extraordinary brilliancy of talents as well as oratorical powers.

No. 20. Patrick Henry.

The distinguishing feature of his cerebral organization depended on that extraordinary fullness and projection at and above the root of his nose. As extraordinary a development of Individuality, Form, Locality, Eventuality, Comparison, and Human Nature all combined, the editor has rarely, if ever, seen. Individuality, Eventuality, Form, and Locality are as large in Burritt, yet not Comparison, Human Nature, and Language. In a steel engraving of Henry, which the editor saw several years ago, copied from a portrait by one of the most eminent artists of his day, these organs appeared to be much larger than represented in the accompanying

engraving—beyond anything else he ever beheld; and this was doubtless the case.

This was also his character. His extraordinary powers, those of eloquence in particular, were imparted by these organs in connection with his exalted temperament. Exactly how they contribute to the creation of just such faculties as he possessed, we have not now room to show, and can be learned from an analysis of these organs.* That he possessed an extraordinary development of these organs, the accompanying engraving fully attests; and that the faculties they impart shone with commensurate power and lustre in his character, his rise from perfect obscurity, and his whole public career, fully evince. The following quotations, from Wirt's Life of Henry—a work with which every American youth should be familiar—at the same time that they show that Henry possessed the faculties imparted by these organs in a most remarkable degree, also give a happy practical illustration of the talents they confer.

"His propensity to observe and comment upon the human character was, so far as I can learn, the only circumstance which distinguished him, advantageously, from his youthful companions. This propensity seems to have been born with him, and to have exerted itself, instinctively, the moment that a new subject was presented to his view. Its action was incessant, and it became at length almost the only intellectual exercise in which he seemed to take delight. To this cause may be traced that consummate knowledge of the human heart which he finally attained, and which enabled him, when he came upon the public stage, to touch the springs of passion with a master-hand, and to control the resolutions and decisions of his hearers, with a power almost more than mortal.

"From what has been already stated, it will be seen how little education had to do with the formation of this great man's mind. He was, indeed, a mere child of nature, and nature seems to have been too proud and too jealous of her work, to permit it to be touched by the hand of art. She gave him Shakespeare's genius, and bid him, like Shakespeare, to depend on that alone."

The faculties here evinced were great Individuality to observe, directed by great Human Nature, which turned his observations upon character, both aided by great Comparison, which analyzed all his fellow-men did and said. See analysis of these three faculties acting in concert, in the last three numbers of the preceding volume.

In his sixteenth year, his father set him and his brother up in a store. How he managed in this sphere the following extracts show:—

"He found another relief, too, in the frequent opportunities now afforded him of pursuing his favourite study of the human character. The character of every customer underwent this scrutiny; and that, not with reference either to the integrity or solvency of the individual, in which one would suppose that Mr. Henry would feel himself most interested, but in relation to the structure of his mind, the general cast of his opinions, the motives and principles which influenced his actions, and what may be called the philosophy of character.

"In pursuing these investigations, he is said to have resorted to arts, apparently so far above his years, and which looked so much like an afterthought, resulting

* All of which were analyzed in the preceding volume, and will be found still more fully delineated in "Memory."

from his future eminence, that I should hesitate to make the statement, were it not attested by so many witnesses, and by some who cannot be suspected of the capacity for having fabricated the fact. Their account of it, then, is this:—that whenever a company of his customers met in the store, (which frequently happened on the last day of the week,) and were themselves sufficiently gay and animated to talk and act as nature prompted, without concealment, without reserve, he would take no part in their discussion, but listen with a silence as deep and attentive as if under the influence of some potent charm. If, on the contrary, they were dull and silent, he would, without betraying his drift, task himself to set them in motion, and excite them to remark, collision, and exclamation. He was peculiarly delighted with comparing their characters, and ascertaining how they would severally act in given situations. With this view he would state a hypothetic case, and call for their opinions one by one, as to the conduct which would be proper in it. If they differed, he would demand their reasons, and enjoy highly the debates in which he would thus involve them. But multiplying and varying those imaginary cases at pleasure, he ascertained the general course of human opinion, and formed for himself, as it were, a graduated scale of the motives and conduct which are natural to man. Sometimes he would entertain them with stories, gathered from his reading, or, as was more frequently the case, drawn from his own fancy, composed of heterogeneous circumstances, calculated to excite, by turns, pity, terror, resentment, indignation, contempt; pausing in the turns of his narrative, to observe the effect; to watch the different modes in which the passions expressed themselves, and learn the language of emotion from those children of nature."

As might be expected he failed in mercantile pursuits, married at eighteen, tried agriculture, failed here, again tried trade and failed, and finally studied law—scarcely more weeks than most students do years. Of his examination for license, Wirt says:—

"At first, he (Mr. Randolph) was so much shocked by Mr. Henry's very ungainly figure and address, that he refused to examine him; understanding, however, that he had already obtained two signatures, he entered with manifest reluctance on the business. A very short time was sufficient to satisfy him of the erroneous conclusion which he had drawn from the exterior of the candidate. With evident marks of increasing surprise, (produced no doubt by the peculiar texture and strength of Mr. Henry's style, and the boldness and originality of his combinations,) he continued the examination for several hours, interrogating the candidate, not on the principles of municipal law, in which he, no doubt, soon discovered his deficiency, but on the laws of nature and of nations, on the policy of the feudal system, and on general history, which last he found to be his stronghold."

Barely passing examination, he remained in obscurity till drawn out by that celebrated trial called, "The Parson's case," of which Wirt gives the following account:—

"And now came on the first trial of Patrick Henry's strength. No one had ever heard him speak, and curiosity was on tiptoe. He rose very awkwardly, and faltered much in his exordium. The people hung their heads at so unpromising a commencement; the clergy were observed to exchange sly looks with each other; and his father is described as having almost sunk with confusion from his seat.

"But these feelings were of short duration, and soon gave place to others, of a very different character. For now were those wonderful faculties which he possessed, for the first time developed; and now was first witnessed that mysterious and almost supernatural transformation of appearance, which the fire of his own eloquence never failed to work in him. For as his mind rolled along

and began to glow from its own action, all the EXUVIÆ of the clown seemed to shed themselves spontaneously.

"His attitude, by degrees, became erect and lofty. The spirit of his genius awakened all his features. His countenance shone with a nobleness and grandeur which it never before exhibited. There was a lightning in his eyes which seemed to rive the spectator. His action became graceful, bold, and commanding; and in the tones of his voice, but more especially in his emphasis, there was a peculiar charm, a magic of which any one who ever heard him will speak as soon as he is named, but of which no one can give any adequate description. They can only say that it struck upon the ear and upon the heart, IN A MANNER WHICH LANGUAGE CANNOT TELL. Add to all these, his wonder-working fancy, and the peculiar phraseology in which he clothed its images; for he painted to the heart with a force that almost petrified it. In the language of those who heard him on this occasion, 'he made their blood run cold, and their hair to rise on end.'

"It will not be difficult for any one who ever heard this most extraordinary man, to believe the whole account of this transaction, which is given by his surviving hearers; and from their account, the courthouse of Hanover county must have exhibited on this occasion, a scene as picturesque as has been ever witnessed in real life.

"They say that the people, whose countenance had fallen as he arose, had heard but a very few sentences before they began to look up; then to look at each other with surprise, as if doubting the evidence of their own senses; then, attracted by some strong gesture, struck by some majestic attitude, fascinated by the spell of his eye, the charm of his emphasis, and the varied and commanding expression of his countenance, they could look away no more.

"In less than twenty minutes, they might be seen in every part of the house, on every bench, in every window, stooping forward from their stands, in death-like silence; their features fixed in amazement and awe; all their senses listening and riveted upon the speaker, as if to catch the last strain of some heavenly visitant. The mockery of the clergy was soon turned into alarm; their triumph into confusion and despair; and at one burst of his rapid and overwhelming invective, they fled from the bench in precipitation and terror. As for the father, such was his surprise, such his amazement, such his rapture, that, forgetting where he was, and the character which he was filling, tears of ecstacy streamed down his cheeks, without the power or inclination to repress them.

"The jury seem to have been so completely bewildered, that they lost sight, not only of the act of seventeen hundred and forty-eight, but that of seventeen hundred and fifty-eight also; for thoughtless even of the admitted right of the plaintiff, they had scarcely left the bar when they returned with a verdict of ONE PENNY DAMAGES. A motion was made for a new trial; but the court, too, had now lost the equipoise of their judgment, and overruled the motion by a unanimous vote. The verdict and judgment overruling the motion were followed by redoubled acclamations from within and without the house.

"The people, who had with difficulty kept their hands off their champion from the moment of closing his harangue, no sooner saw the fate of the cause finally sealed, than they seized him at the bar, and in spite of his own exertions, and the continued cry of 'order' from the sheriffs and the court, they bore him out of the courthouse, and raising him on their shoulders, carried him about the yard in a kind of electioneering triumph.

"O! what a scene was this for a father's heart! so sudden; so unlooked for; so delightfully overwhelming! At the time he was not able to give utterance to any sentiment; but, a few days after, when speaking of it to Mr. Winston, (the present Judge Winston,) he said, with the most engaging modesty, and with a tremor of voice which showed how much more he felt than he expressed, 'Patrick spoke in this cause near an hour! and in a manner that surprised me! and showed himself well-informed on a subject of which I did not think he had any knowledge!'

"I have tried much to procure a sketch of this celebrated speech. But those of Mr. Henry's hearers who survive, seem to have been bereft of their senses. They can only tell you, in general, that they were taken captive; and so delighted with their captivity, that they followed implicitly whithersoever he led them; that, at his bidding, their tears flowed from pity, and their cheeks flushed with indignation; that when it was over, they felt as if they had just awakened from some ecstatic dream of which they were unable to recall or connect the particulars. It was such a speech as they believe had never before fallen from the lips of man; and to this day the old people of that county cannot conceive that a higher compliment can be paid to a speaker than to say of him, in their own homely phrase—'HE IS ALMOST EQUAL TO PATRICK, WHEN HE PLEAD AGAINST THE PARSONS.'"

That Henry owed all his renown to the extraordinary powers of his MIND, and none to fashionable dress or airs of gentility, is rendered evident by the following paragraphs from the same biographer:—

"'After his removal to Louisa,' says my informant, 'he has been known to hunt deer, frequently for several days together, carrying his provision with him, and at night encamping in the woods. After the hunt was over, he would go from the ground to Louisa court, clad in a coarse cloth coat, stained with all the trophies of the chase, greasy leather breeches, ornamented in the same way, leggings for boots, and a pair of saddle-bags on his arm. Thus accoutred, he would enter the courthouse, take up the first of his causes that chanced to be called; and if there was any scope for his peculiar talent, throw his adversary into the back-grounnd, and astonish both court and jury, by the powerful effusions of his natural eloquence.'

"There must have been something irresistibly captivating in Mr. Henry's mode of speaking even on the most trivial subjects. The late Judge Lyons has been heard to say of himself, while practising with Mr. Henry, that 'he could write a letter, or draw a declaration or plea at the bar, with as much accuracy as he could in his office, under all circumstances, EXCEPT WHEN PATRICK ROSE TO SPEAK; but that whenever HE rose, although it might be on so trifling a subject as a summons and petition for twenty shillings, he was obliged to lay down his pen, and could not write another word, until the speech was finished.' Such was the charm of his voice and manner, and the interesting originality of his conception!"

These unequalled powers of forensic eloquence ushered him into a new field for their exercise in the defence of the election returns of Mr. Danbridge. Of this scene his biographer gives the following account, quoted from the narration of Judge Tyler:—

"'Mr. Henry was dressed in very coarse apparel; no one knew anything of him; and scarcely was he treated with decent respect by any one except the chairman, who could not do so much violence to his feelings and principles, as to depart, on any occasion, from the delicacy of the gentleman. But the general contempt was soon changed into as general admiration; for Mr. Henry distinguished himself by a copious and brilliant display on the great subject of the rights of suffrage, superior to anything that had been heard before within those walls. Such a burst of eloquence, from a man so very plain and ordinary in his appearance, struck the committee with amazement, so that a deep and perfect silence took place during the speech, and not a sound but from his lips was to be heard in the room.'

"Judge Winston relating the same incident, says: 'Some time after, a member of the house, speaking to me of this occurrence, said, he had, for a day or two, observed an ill-dressed young man sauntering in the lobby; that he seemed to be a stranger to everybody, and he had not the curiosity to enquire

his name; but that, attending when the case of the contested election came on, he was surprised to find this same person counsel for one of the parties; and still more so when he delivered an argument superior to anything he had ever heard.'

"It was on questions before a jury, that he was in his natural element. There, his intimate knowledge of human nature, and the rapidity as well as justness of his inferences, from the flitting expressions of the countenance, as to what was passing in the hearts of his hearers, availed him fully. The jury might be composed of entire strangers, yet he rarely failed to know them, man by man, before the evidence was closed. There was no studied fixture of features that could long hide the character from his piercing and experienced view. The slightest unguarded turn of countenance, or motion of the eye, let him at once into the soul of the man whom he was observing.

"Or, if he doubted whether his conclusions were correct, from the exhibitions of countenance during the narration of the evidence, he had a mode of playing a prelude, as it were, upon the jury, in his exordium, which never failed to 'wake into life each silent string,' and show him the whole compass as well as pitch of the instrument; and, indeed, (if we may believe all the concurrent accounts of his exhibitions in the general court,) the most exquisite performer that ever 'swept the sounding lyre' had not more a sovereign mastery over its powers, than Mr. Henry had over the springs of feeling and thought that belong to a jury. There was a delicacy, a taste, a felicity in his touch, that was perfectly original and without a rival.

"His style of address, on these occasions, is said to have resembled very much that of the scriptures. It was strongly marked with the same simplicity, the same energy, the same pathos. He sounded no alarm; he made no parade, to put the jury on their guard. It was all so natural, so humble, so unassuming, that they were carried imperfectly along, and attuned to his purpose, until some master-touch dissolved them into tears. His language of passion was perfect. There was no word 'of learned length or thundering sound,' to break the charm. It had almost all the stillness of solitary thinking. It was a sweet revery, a delicious trance.

"His voice, too, had a wonderful effect. He had a singular power of infusing it into a jury, and mixing its notes with their nerves, in a manner which it is impossible to describe justly; but which produced a thrilling excitement, in the happiest concordance with his designs. No man knew so well as he did what kind of topics to urge to their understandings; nor what kind of simple imagery to present to their hearts. His eye, which he kept riveted upon them, assisted the process of fascination, and at the same time informed him what theme to press, or at what instant to retreat, if by rare accident he touched an unpropitious string. And then he had such an exuberance of appropriate thoughts, of apt illustrations, of apposite images, and such a melodious and varied roll of the happiest words, that the hearer was never wearied by repetition, and never winced from an apprehension that the intellectual treasures of the speaker would be exhausted."

But to follow this son of genius through his eventful career, in this number, would crowd out much other matter requisite to render it a sample of our volume. In our next issue, therefore, we shall follow him into and through the Revolution, in which we shall see other coincidences between his organization and character quite as marked as any thus far presented. Yet we cannot close without calling the attention of skeptics to the extraordinary development of the organs already named, and their manifestation in character, as seen in these extracts, and in view of this coincidence, request them either to explain it satisfactorily on other grounds, or else to admit that PHRENOLOGY IS TRUE.

ARTICLE V.

WOMAN: HER CHARACTER, SPHERE, TALENTS, INFLUENCE, AND CONSEQUENT DUTIES, EDUCATION AND IMPROVEMENT.—NUMBER V.

(Continued from p. 385 of Vol. VIII.)

FORMER articles of this series have shown the general influence of woman as woman, and her specific influence as a wife. We come next to her EDUCATIONAL influence. And here lies the secret of her power over the weal or woe of our race. That her natural and destined influences are indeed mighty, all admit; yet they center in that FORMATION OF CHARACTER which her constitution compels her to mould. She is the mother of humanity, and her relations as mother oblige her to give the first and most efficacious direction to the plastic characters of the children she brings forth. Early impressions are universally conceded to be the most deep and powerful. Are they not so? Are not we all living witnesses of this great fact? "Just as the twig is bent, the tree's inclined." True, parentage determines the ORIGINAL NATURE of that tree, whether it shall be oak, or pine, or poplar—but even here, maternal influences fully equal paternal. Yet these aside—the heir of humanity born, and its constitutional character formed, it must next be DEVELOPED, and also DIRECTED. How much of the natural powers of mankind forever remain buried in obscurity for want of cultivation, can never be known, but my full conviction is that not a quarter, if a tenth, of the natural beauties and capabilities of the human character are ever developed. How much higher each of us could have risen in the scale of morality and intellect if all our faculties had been early and duly trained, it is impossible to say; yet I put it to the consciousness of every reader whether he has not felt pent up, as though his latent energies were struggling for vent, all the former portions of life, till these fires gradually died away within him? Most of us, if all our native capabilities had been brought out, could have been Franklins, or Websters, or Raphaels, or Arkwrights, or kindred stars in the firmament of intellectual and other powers. But our mothers "were careful and troubled about" too "many things" to study out and draw forth our natural genius. This is pre-eminently the business of the mother. If she cannot discover the genius of her children nobody can. Most that they say, do, and are, passes under her quick eye. If they possess a genius for drawing, or making, or speaking, or composing—a talent for mathematics, or philosophy, or painting, or any other science or art—they will manifest these capabilities in a great number and variety of ways, so that they cannot help seeing their natural bent of mind. Nor can any other one begin to see as early or as clear as she. Nor, seen, develope.

Their natural bias once discovered, who possesses opportunities anything to be compared with hers for drawing out and perpetually augmenting such capabilities? Their very play she can convert into schools and workshops for such development. Her conversation, too, so almost incessant with them, she can order so as to lead their minds from day to day and hour to hour onward in the road of such development. Not only can she begin with them in the bud of

their genius, but she can apply those DAILY and HOURLY STIMULI which no other human being CAN apply. What other facilities equal hers in this respect? How almost infinitely more she can do here than she does? Words fail to portray the extent of the power thus put into her hands for good. O mothers, how culpably negligent you are! How almost infinitely much, which you alone can do, is left undone for ever? Your time spent on dressing and feeding their bodies mainly—their minds left to grow up naked and starving for the bread and the clothes which you alone can furnish. Not that you really neglect them, for most of you devote your undivided time and energies to them, but that you "do those things ye ought not to have done, and leave undone many things ye ought to have done." You do enough, but do not do the RIGHT things—do mainly for their BODIES—handing their intellects over to the care of the school-teacher, and their morals to the parson, whereas your and their natures require YOU to be teacher and preacher as well as nurse. Now this is the fault I find with you. You spend weeks, if not months, every year in ornamenting their bodies—in rigging them off in the latest fashions, and pampering their palates, or else in augmenting your wealth, so that they may make a showy appearance in the world—yet leave their minds and morals almost a waste. See with what opportunities you are furnished for imprinting moral lessons upon their minds—opportunities proffered to no other, advantages secured by your and their physical and mental constitution—opportunities which your neglect leaves forever unimproved. See what a constant stream of knowledge—historical, experimental, miscellaneous, and highly practical—your opportunities almost perpetually for conversing with them proffers you. Talk to them you must. Now why not talk sense instead of baby-twaddle? If your own minds were duly informed or cultivated, it would be as easy for you to instruct and expand their intellects every day and hour, as it now is to talk baby-nonsense. Your and their natures have made you their constitutional teachers. And if you do not teach them, they must remain untaught. School-teachers cannot fill your place. Children must learn AT HOME, or not learn much at all. Mothers can teach more in one quarter than the best of teachers in years. But having urged this point elsewhere, I dismiss it for a kindred one—

THE DEVELOPMENT OF THEIR MORALS. To argue this point is useless. It requires only illustration. Take Benevolence. Does the preacher, do religious observances in general call this faculty much into action? Does hearing a charity sermon, or putting pennies into the contribution box, "to be seen of men" stir up within them whole-souled desires to do good, or prompt to deeds of charity? No; these must be developed in the family circle or not at all. Mothers must excite them by cultivating a spirit of mutual forbearance and self-sacrifice towards one another and their playmates, by persuading them to yield their childish toys and sports to others, and forego selfish infringements upon the rights of playmates. What better place on earth to cultivate mutual good feeling and enlarged philanthropy than the family, and who better than mothers? Children allowed and encouraged in DOMESTIC selfishness, will be always selfish; but brought up right at home, will do good wherever they go.

Of all the other moral and religious virtues, this is equally true. How forcible an illustration is afforded in Conscientiousness! How multifarious a mother's opportunities for cultivating and impressing the most conscientious regard for RIGHT, DUTY, and uncompromising RECTITUDE of purpose and conduct

upon her pupils! And if she cannot detect and nip in the bud any propensity to deceive, pilfer, and the like, surely nobody else can.

The application of this principle to the formation of SWEETNESS OF DISPOSITION, and the subjugation of all morose, combative, ugly, and wrathful ebullitions of temper, furnish additional and most forcible illustrations of the almost creative power mothers exert—are even compelled to exert—over the forming characters of their children, yet the length of preceding articles does not allow us the room requisite to develop another important and even governing principle requisite to the full elucidation of this subject, which, however, our next issue will contain.

For the American Phrenological Journal.

PHRENOLOGY.

HAIL! thou transcendent light,
Now rising in thy might
Upon our sphere:
Thy talismanic power
Shall cause our hopes to tower—
Dispel our fear.

Some fifty years ago,
'Mong unrelenting foes,
Thou wast proclaimed:
By the immortal Gall
In German's science hall,
Thy truths were named.

Thick clouds of mental night
Obscur'd, bedimm'd the sight
Of mortal eyes:
When lo! the *springs* of thought
To human view were brought
With great surprise.

Yes—thoughtless, "shallow pates"
May speak of "times" and "fates"
That hang o'er man:
Or that 'twas not designed
By "bumps" to judge of mind—
Its powers to scan.

Yet God's unerring laws
Relate effect to cause—
Matter to mind:
This truth, though new, (yet old,)
And "better than fine gold,"
Shall *bless* mankind.

This potent science, friend,
May you forever blend
With all your thought:
'Twill show that human mind
Has wrongly been defined,
And man mistaught.

It shows that Cupid's darts
Should aim at heads, not "hearts;"
If groom and bride
Would live in Eden's bowers,
Avoid *life's thorns*—its flowers
Distribute wide.

J. H. C.

MORRISTOWN, N. Y.

"MESMERISM IN INDIA.—A work published in London, gives an interesting account of the use of Mesmerism, or Animal Magnetism, in the army-hospital at Hoogley, in Bombay. Detailed reports are given of seventy-three cases of surgical operations, some of them of the most difficult description, performed without the slightest pain."

It is also gaining converts rapidly all over EUROPE, and institutions are being formed in almost every city. Who will refuse to EXAMINE this subject? We may cry out delusion and humbug without ever having given the thing a moment's attention. Examine it, examine it.—ED.

MISCELLANY.

A WORD OF ENCOURAGEMENT

TO VOLUNTARY CO-WORKERS, AND FRIENDS OF THE CAUSE.

With this number we commence the Ninth Volume of the American Phrenological Journal, with prospects far brighter than any by which we have ever before been blessed, especially so far as the rapid increase of subscribers is concerned, as may be seen by the following statement.

In 1842, there were only six hundred subscribers to the Journal; in 1843, twelve hundred; in 1844, two thousand five hundred; in 1845, five thousand two hundred; in 1846, TWELVE THOUSAND; and there is at present every prospect of a still greater increase during the present year, which will amount to at least TWENTY-FOUR THOUSAND.

Reader, is not this a reasonable estimate? Much, however, will depend on you. We will do all in our power to merit YOUR efforts in extending its circulation, until it is placed in the hands of every family in the land, and its influence felt by the whole world. Who will not help on this mighty engine of reform? Young men, we appeal to you for action in this noble cause, you who have already felt its elevating influence. Many of you have done much, for which you have our most hearty thanks, and doubtless the thanks of all into whose hands you have placed it. Estimating our subscription list at 24,000 we may calculate on at least 100,000 readers, as there are not less than four readers in every family where the Journal is taken; nor will it be long, at this rate, before we shall record the names of more than ONE HUNDRED THOUSAND REGULAR SUBSCRIBERS.

Very many of our last year's subscribers have promised to send us a club of twenty or more for the present year. By a half hour's time and a little effort on the part of each subscriber, a club of from fifteen to twenty names might be procured. Sample numbers will always be furnished GRATIS for this purpose, when desired. Some of our friends have sent us upwards of one hundred subscribers for 1847. Who will go and do likewise?

The Phrenological Cabinet in Clinton Hall, 131 Nassau street, New York, contains a vast number of Phrenological Specimens, which have been collected from all nations and tribes, including the skulls from a great variety of animals—the whole number amounting to several thousand, to which a constant addition is being made by travellers in our own, and voyagers to other countries.

Of our own citizens, we have recently added casts from the heads of the Hon. Silas Wright, Governor of the State of New York, and that of Horace Greely, Esq., Editor of the New York Tribune, also of Mr. J. T. Hart, the Sculptor, the phrenological characters of whom, together with their likenesses, will be laid before the readers of the Journal.

Besides the above, we have been presented with several skulls of murderers, and other peculiar characters, including cannibals, idiots, etc. etc.

"TINKERS."—Much has been said about "Yankee tinkers," "currency tinkers," and many other sorts of tinkers. Of late a new order of tinkers has risen, which that old-fashioned paper the New York Observer, calls "TINKERS IN MORALS AND PHILOSOPHY;" the prospective reign of which it deplores as inevitable, though it result in "the ruin of many souls." We will not return this "tinkering compliment," but simply submit whether it is not high time that somebody else should try their hand at moral and religious tinkering. Ever since the Puritans leaped on Plymouth rock, that clique which the Observer so faithfully represents has done up the entire moral and religious tinkering for our nation—have first formed and then altered and moulded our institutions from beginning to end. Yet, according to their own showing, society, religion, and morals are growing no better very fast. If their bran new kettle, made with the puritanical tin of their own selection and importation, leaks already, and keeps leaking worse and worse, threatening, as they say, the entire subversion of the whole Westminsterian code and practice—is it not high time this tinker-master's office passed into other hands? WE go in for IMPROVEMENT; and all we ask is a twentieth part of the chance you, Messrs. Observer, Puritan, Recorder & Co., have enjoyed for more than two centuries—and centuries too in which our national character was FORMED. The world can never again witness such another opportunity to try any experiment in morals, as you have had intrusted to your hands. And since, according to your own confession, you have after all utterly failed to make mankind better—have not even HELD YOUR OWN—why, it is high time you resigned—not as now, grudgingly, foreboding all sorts of religious calamities in consequence, but cheerfully, with a "There now, I've tried my best and can't, now try yours."

The Observer is quite right in saying that this new doctrine "WILL BE TRIED AND ADOPTED." Yet not if the Observer & Co. could help it; for it opposes all advance, and clings with might and main to the skirts of antiquity, practically repudiating all progression. But it is shorn and weak like other men, and must stand on its own merits, where Phrenology cheerfully rests its deserts. TRUTH WILL PREVAIL.

PHRENOLOGY IN BUENOS AYRES, S. A.—We are informed by Mr. Walker, recently from Buenos Ayres, that there is a Phrenological Professorship endowed in the College of that city, to which is attached a valuable collection of phrenological specimens.

PHRENOLOGICAL BOOKS.—There is an increasing demand for books on this science, both in Europe and America. Mr. George Combe has already translated most of his writings into the German and French languages; and is now translating them into the Spanish and Italian.

IN compliance with numerous requests from our friends in various parts of the country, about to establish PHRENOLOGICAL SOCIETIES, we will, in a subsequent number of the Journal, lay before our readers such a CONSTITUTION AND BY-LAWS as we think will be most likely to facilitate this important object.

THE sales of the Phrenological Almanac have already reached upwards of 90,000, for 1847, and will probably exceed 150,000 during the year.

ARTICLE VI.

ANALYSIS, LOCATION, ADAPTATION, AND MORAL, OF VITATIVENESS.

DESIRE to exist, love and tenacity of life, and dread of death. Located very near the opening of the ears, or partly between and behind them, and between Combativeness and Destructiveness. As no engraving can well illustrate its position, none is given.

ADAPTATION.—Life is sweet. By a law of things, all that lives clings to it with a tenacity far greater than to all else besides. Happiness being the one end of universal nature, and existence the cord on which all enjoyments are strung, its breach is their destruction, to prevent which nature has wisely and most effectually guarded life by implanting in all that lives a love of it far surpassing all other loves combined. What will not this love prompt us to dare and do for its preservation. Nor do any of the "wonderful works" of nature surpass in beauty or efficacy this desire for prolonging life and its joys.

Death is also constitutionally dreadful. That same rationale which renders life thus sweet, that it may be preserved, has also rendered death proportionally abhorrent, that it may be avoided. How terrified, how frantic, the docile ox is rendered by the sight of blood or apprehension of slaughter. The sluggish swine, in view of death, how resolute, how fierce. The hunted stag, when fleeing for his life, what swiftness, what mighty leaps, what desperate exertions—nor surrenders till all the resources of his nature are completely exhausted. Corner that placid, fireside puss, and attempt to kill before you bind or stun—what yells, how desperate, how terribly fierce, and what tremendous exertions.*

Man, and even timid woman, threatened with death, yet retaining power to fight for life—what well-directed, mighty, and protracted exertions of body and mind, what superhuman sagacity, what terrible ferocity. What but impossibilities are not surmounted! What terrific looks! What agony of despair! Who can stand before his wrath! What fiend more malignant. All produced by that fear of death which is only the love of life, and both the means of its preservation. How great the end! How appropriate and efficacious the means! But for some such ever vigilant sentinel of life, it would be destroyed, daily and hourly, if we had so many lives to live. Some such mental faculty is absolutely indispensable to the preservation of life.

This faculty also contributes essentially to the preservation of life by creating a resistance to disease. Thus two persons, A. and B., exactly alike in constitutions, kind, and degree of sickness, and all other respects,

* Does not this law interdict the slaughter of animals for food?

except that A. has Vitativeness large, and B. small, are brought near the grave. A. loves life so dearly, and clings to it with such tenacity as to struggle with might and main against the disease, and he lives through it, while B., scarcely caring whether he lives or dies, does not stem the downward current, does not brace himself up against it, but yields to its sway, is borne downward, and swallowed up in death. An illustrative anecdote.

A rich maiden, who had already lived twenty years longer than her impatient heirs desired, finally fell sick, and was evidently breathing her last. But, overhearing one of her bystanding heirs congratulate another that she was now dying, so that they would enjoy her fortune, and feeling indignant, replied, "I won't die. I'll live if it is only to spite you;" meanwhile putting forth a powerful mental struggle for life. She recovered and lived many years, evidently in consequence of the powerful determination to live thus called forth. The rabbit surrenders life in consequence of a slight blow, which the rat, tenacious of life, scarcely minds. In the latter, Vitativeness is large—in the former, small. It is very large in king-fishers, and all who have shot them know how hard, though wounded, they are to kill. Other things being equal, the larger this organ the more energetically we resist disease, and the longer we live. Hence physicians wisely attempt to keep the expectation of life in their patients, because they know how effectually hope of life promotes recovery.

This faculty should, then, by all means, be cultivated. So important a means of warding off the fatal termination of disease should be cherished by all; so that, to cling to life with a tenacity however great, is not a sin but a VIRTUE. Indeed, the more we love it the more we fulfil a paramount duty to ourselves and our God. This faculty, like every other, was given us to be EXERCISED. Is not the preservation of life one of our first and highest duties, and its wanton destruction, as in suicide, murder, and even the injury of health, most wicked? We should cling to life with the grasp of desperation, not hold it loosely or surrender it willingly. We should daily and habitually cherish a desire to live, not encourage a willingness, much less a desire to die—for such feelings do more to INDUCE the death desired than can well be imagined, and are therefore directly suicidal, and hence most criminal.

"But shall we not hold ourselves in readiness to 'depart hence,' and be with God whenever he calls us? Is not this a paramount Christian duty?" God will never "call" you till you have so far outraged the laws of health as to prevent your enjoying life, or else till your worn-out bodily powers sink gradually down, under the weight of years, into the rest of the grave. Those who die in adolescence and the prime of life, call THEMSELVES, or are called by their fellow-men, into premature graves, and called by violated physical law, not by God. This is a SUICIDAL, not a

divine call, and involves great moral TURPITUDE, not a Christian virtue. True, after life has been spent by disease or old age, such resignation to death is well; yet for those in health to cherish a desire or even willingness to die, is most wicked, because it actually hastens death—and this is virtual suicide. Premature death, or rather those diseases which cause it, are dreadfully painful. Their agonies are the climax of all agony, in order to compel us to avoid them, and so prolong life. Is it then a Christian virtue to "rush upon the thick bosses" of death's grim buckler? Is to seek what a primary instinct of our nature, for the wisest of purposes, so abhors, a merit? Does desiring to die, which is virtual suicide, fit us for heaven?

Yet in one sense death is desirable in itself and blessed in its effects. Those pains already described, as rendering death so dreadful, appertain, strictly speaking, not to death itself, but to its CAUSE—to those violations of the physical laws which INDUCE it. After life has been spent, by age, or become so far impaired by disease as to preclude farther enjoyment, nature kindly sends death to deliver us from the consequences of broken law. Death itself, especially a natural death, so far from being painful, is a most benevolent institution. Living as we do under the action of physical and mental laws, every infraction of which occasions pain, without death to deliver us from the painful consequences of laws ignorantly or carelessly broken, we should in the course of a few centuries accumulate upon ourselves a number and aggravation of sufferings absolutely insupportable, from which this institution of death now kindly delivers us. Nor can we resist the conclusion that the very act of dying is pleasurable, not painful. Is every element of man, every arrangement of external and internal nature, promotive of enjoyment, (as our first article of this volume fully showed,) and is death the only exception? The pains and horrors of death appertain only to a violent death, never to that which transpires in accordance with the institutes of nature, and then not to the act of dying, but to that violation of the physical laws which occasions death. VIOLENT death—rather those pains which cause it—alone is dreadful, and unexhausted life alone desirable—the former horrible, and the latter sweet, only because of, and in proportion to, the fund of life remaining. Let the vital powers become gradually and completely exhausted, in harmony with that principle of gradual decay which constitutes nature's terminus of life, and death has lost its horrors—is even a most welcome visitor, in and of itself, to say nothing of those joys into which it is the constitutional usher. Hence, infantile life being always feeble, juvenile death is far less painful than adult, and those of weak constitutions than those in robust health. As the vital powers augment, they proportionally enhance the pleasures and consequent love of life, and dread of death, yet that same inflexible law of things which causes life, after it has attained its maximum, to wane and decline with age, also

proportionally diminishes both the desirableness of life and the pains and fear of death, till, like the close of day, the sun of life sets, the tranquil twilight which introduces night supervenes, and life goes out gradually, and almost unconsciously, just as twilight fades imperceptibly into night. This gradual decay and final termination of life cannot be painful. So far therefrom, its accompanying repose, like the grateful rest of evening after diurnal toil is ended, is far more pleasurable than all the joys of life combined. That very repose, so agreeable to the old man, is the usher of death—is death itself, and as this repose is sweet, so that death, of which it is a constituent part, is still more so. Death is to life exactly what retiring to sleep is to the day. The analogy between them is perfect, only that the repose of the grave is as much more agreeable than evening rest as the day and the twilight of life are longer and more eventful than of the natural day. Nor does death supervene till this grateful decline has consumed every remaining power to enjoy in life, and suffer in death, so that to die a natural death is simply to fall asleep "without a struggle or a groan."

Then why contemplate death with horror? As we do not dread sunset, and as twilight is the most delightful portion of the day, besides inviting that rest which is still more agreeable, shall we not look forward to the close of life with pleasure, not with pain? We should even thank God for its institution.

Yet mark: while we should not dread death itself, we should look with perfect horror upon all those violations of the laws of health which hasten it. Obey these laws and you completely disarm death of all its horrors, and even clothe it in garments of loveliness. And this is the fatal error of mankind. They regard death with perfect horror, yet disregard and perpetrate its CAUSE—those violations of law which hasten it. The object of this horror should be reversed. We should love death itself, but words are powerless to portray the repugnance with which we should contemplate every abuse of health, everything which tends to hasten death. Ye who dread this king of terrors, OBEY THE PHYSICAL LAWS, and you disarm him of every terror, and render your worst enemy your best friend. In short, let us all love life with our whole souls, and cherish it as our greatest treasure—as the casket of all our treasures. Let us neither do, nor for a moment tolerate, the least thing directly or indirectly calculated to impair health, and thus shorten and enfeeble life, but do all in our power to promote both. Let us shrink back horror-stricken, as from the poisonous viper, from every species of animal excess and indulgence in the least injurious, and love God as we love life—his most precious gift.

A few remarks, in this connection, upon the dead and their burial. That repulsion with which most people look upon the dead, is weak and painful. The ravages and pains of disease generally stamp a most ghastly and repulsive impress upon the corpse, and this is the probable

origin of the dread occasioned by the sight of them; yet, as just seen, this is the consequence of their disease, not of death itself. The dead will not hurt us; then why fear them? Besides, their bodies are not them. Their spirits are themselves, and these are gone. Their flesh and material form are only the ORGANS or tools by which they manifested their minds while alive—are the outer garments they wore, and should not therefore be an object of dread.

A single consolatory remark to those who shudder at the idea of being devoured by worms. This is palliated, if not obviated, by the fact that as our bodies are wholly insensible as well as useless, it will not matter in the least to us whether all alive with worms, or eaten up by beast, or what becomes of them; and secondly, nature is a perfect economist. She allows nothing to go to waste. The dead tree decays, enriches the land, and thus does good. All vegetable, all animal offal, is converted by this all-pervading law of decay, into manure to re-enrich the earth, and re-enter into the formation of life. Shall, then, the human body be exempt from this law? After our bodies have become wholly useless to us, why not be even glad that they can be converted into food for other forms of life? Why not gladly let nature save the fragments that nothing be lost? Nature compels their dissolution, and thus their burial. Then let other orders of beings enjoy what we cannot. Let this great doctrine of economy (of which in a subsequent number of the Journal) be fulfilled in us after death, as it is in all else that lives.

And the modern suggestion of cemeteries—of rendering burying places agreeable—is unequivocally excellent. Let it be encouraged and universally adopted.

Nor should we grieve inconsolably over their loss. Does our grief benefit them? Or benefit ourselves even? That the death of dear friends and children is heart-rending, is admitted; yet after they are once dead, what remains to us is to derive all the GOOD we can therefrom, and suffer as little evil. Pining over their loss is more directly calculated than almost any thing else permanently to disorder the nervous system and break down the health. Nor is it suspected how many hasten their own death by grieving over that of their friends. This, as already seen, is WRONG—is partial SUICIDE, and should never be allowed. Shall we kill ourselves because they are dead? Shall we inflict upon our friends, by hastening our own death, the same evils their death has inflicted on us? Shall we continually irritate the wound and thus keep it fresh? Rather heal it up, and learn therefrom these two great practical lessons it teaches—first, to hold our own lives and healths as most SACRED, and spare no pains to prevent their injury and enhance their power; and, secondly, to cultivate those higher and holier emotions which shall fit us also to die. SUCH a lesson should by no means be allowed to pass unheeded, yet it should inspire within us longings after a higher and holier

state of moral excellence, as well as loosen our grasp on earth as such, not break down our health and weaken our minds.

Yet when death transpires in harmony with the ordinances of nature, that is, after the vital powers are fully spent, we shall not feel like grieving even for a lost parent or companion. Then let us all religiously PRESERVE OUR HEALTH till we die a natural death, so as thus to escape all the agonies of premature death, and not torment and injure our friends with grief for our loss. To repeat, be entreated, dear reader, to PRESERVE HEALTH by rendering strict OBEDIENCE TO ITS LAWS.

ARTICLE VII.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. III.

(Continued from p. 341 of Vol. VIII.)

FORMER articles on this subject have established two important points—first, that monarchy is not the government ordained by nature for the good of man, but that all its forms and degrees are directly subversive of his dearest interests—that the throne and its satellite aristocracy literally eat up the labors of its subjects, interdict all progression, and, more than all other causes combined, bind the intellects and chain the souls of men down in the thongs of conservatism to the institutions, the ignorance, and the abuses of the past; and the second, that republicanism is in perfect keeping with the constitution of the human mind—that SELF-government is the inalienable birth-right of man. It is therefore RIGHT, and of course pre-eminently useful. It is one of nature's ordinances, and as such cannot but work out an incalculable amount of good to man. To point out a few of the benefits it is destined to confer.

It sets men at work for THEMSELVES, and all know how incalculably this promotes effort and augments efficiency. England's millions are tugging and toiling for their CROWN—all they earn, except a scanty subsistence, going to enrich their proud lordling, or pay governmental taxations. This palsies effort and cripples enterprise. Hence their villages remain comparatively stationary, all things remaining much as they were of old. Only a few of their cities grow, and they only a little. Wealth increases only slowly, and the luxuries and even comforts of life are confined to the few. Are not China, and India, and Persia, and Turkey, and Russia, and Germany, and Italy, and Egypt, and Spain, and France, and all crown-governed nations, just about what they were centuries ago? Only England progresses, and she only slowly. Nor would she at all,

but that her monarchy is limited, so that her government is partly under the control of the people, and all India at work for her.

Not so with republican America. Behold, and wonder at our increase! What were these colonies a century ago in population, in wealth, in power, in every element of prosperity, compared with England? But what are we now? The deep, dark forests of 1747, where are they? Converted into comfortable dwellings, fruitful fields and orchards, splendid palaces, thriving villages, and thronged cities. Where the Indian hunted, wolf howled, bear roamed, deer fed, and panther prowled, are now the abodes of plenty, happiness, and luxury. Would these forests, if in the rear of any monarchy on earth, have been thus subdued and supplanted by all the insignia of wealth? And what is this wealth but the product of human labor? If crowned kingdoms had WORKED as hard and as well as we, they would have prospered as much more than we have as they were in advance of us in the start. But, by a law of mind, men must work FOR THEMSELVES, or they will not work at all. Hear the testimony of EXPERIENCE on this subject. It is an established fact that one Caucasian at work for himself will do voluntarily more than three slaves under the lash. To force one man to work for another costs more than it brings. As an ordinance of nature renders it imperiously necessary for every individual to eat, sleep, breathe, and move FOR HIMSELF, so that same ordinance of personality extends equally to labor, the accumulation of property, mental culture, and all the objects of human pursuit. As ship-owners greatly prefer captains who own a part of the ship they command, because then they do so much better for all, so, for individuals or masses to prosper, it is imperiously necessary that they labor FOR THEMSELVES, not for purse-proud lordlings.

Americans, ye support no throne, no titled peerage, no established church. You are not required to build for another to inhabit, to sow for others to reap, to plant fruit-trees for others to enjoy. No, God be thanked, we plant, we sow, we build FOR OURSELVES, and not for another. This powerful, this most delightful stimulus to effort is ours—is one of the crowning glories of our blessed institutions. IT IS ALSO THE MAINSPRING OF OUR UNEXAMPLED NATIONAL PROSPERITY. Behold the strides we have taken in every species of improvement even within the memory of every adult reader, much more since the date of that great declaration of human rights. Land, then comparatively valueless, is now a fortune. And this is true, not of particular localities, but of our immense STRETCH of country from Canada to Mexico, and from the Atlantic to the Pacific. If this rise of property had been confined to a single state—to an area no greater than that of England—it would have been wonderful, and shown the superior efficacy of those institutions which produced it. How much more so when they embrace scores of Englands in extent? One would think that crowned realms, filled up

before we began, and unable to expand, would rise in value much faster than we with our immense territory and sparse population could do. Or rather, if we had been confined, from the declaration of our independence, to the restricted limits of England, every foot of land would have been worth a dollar, and every building-spot a fortune. Why do not monarchies increase thus? Why are houses and rents four-fold higher, on the average, in New York, Boston, and Philadelphia, than in London, or any city in Europe? Why can a house and lot be bought in Prince-Regent-street—the royal street of the first empire in the world—for $10,000, which in Broadway could not be bought for 50,000? Why does property in London, and throughout the old world, advance in value so very slowly, if at all, while ours doubles and redoubles every few years? At the declaration of independence, New York city lots could be bought for a dollar or two, and many for less, which now sell for $10,000 to 20,000 for the LAND ALONE, to say nothing of the houses, while property in London has advanced comparatively little?

What has made this heaven-wide difference? REPUBLICANISM. And this is only the beginning of that difference. We are growing faster than ever, while all crown-governed kingdoms are in their dotage. Behold our commerce. Every sea and harbor in the world enlivened by our ships. Even our laborers comfortable, and many of them affluent, while England's masses are beggars, and millions of them at this very moment actually in a starving condition, and thousands even dying of hunger! Look at Great Britain, then at us. Behold the difference! Look at France, and then at us. Of her 33,000,000, 31,000,000 never taste sugar, because they cannot procure the means of paying for it; and for the same reason only one in sixteen of her population can afford ever to taste of meat; 20,000,000 wear no shoes, because they cannot procure them; 18,000,000 eat no wheaten bread, because too poor to get it; and 4,000,000 are clothed in rags, not because they are not industrious, but because, though they work at the top of their strength, all their earnings go to support their throne, and their privileged classes. But behold, O, American, and rejoice in our blessed contrast! Few so poor that they cannot afford not only sugar—nor in very small quantities either—but tea, and coffee, and wheaten bread, and of the finest brands at that,—as well as not only cover their nakedness, but actually follow the fashions more or less. In the old world the sale of fruit is limited. Only a very few can afford to buy a pine-apple, which often cost a guinea apiece there; whereas here our poor boys can afford to regale themselves on this imported luxury. There, but few can obtain the means of procuring fruit; here, behold the enormous quantities of the most delicious fruits, of every variety that grows, consumed in our cities, not by the privileged few, but by the mighty many. A comparison of the furniture, style of living, educational advantages, etc., of old countries with

this, conduct us to the same results. Do the masses in any other nation on earth enjoy a hundredth part of the pleasures of life which the common people here enjoy? No, nowhere. Our people, compared with those of any other portion of the globe, are princes, and our land a paradise! Says the Rev. Mr. Pomeroy, of Bangor, Me., after having visited Palestine, and much of the old world:—"Right glad shall I be to see the 'rock-bound coast' of New England once more. One result of my observation in various countries, is the deep, overwhelming conviction that the United States of North America is immeasurably the most blessed land the sun shines upon in all his circuit through the heavens. You never meet an American abroad who does not say the same. Sins we have, indeed, many, great, fearful! But our privileges, how immense! The thought which spontaneously rises in my heart a thousand times, as I have looked on the inhabitants of these ancient lands, in their squalid poverty, is, GOD BLESS THE UNITED STATES OF AMERICA!

O, my countrymen, how comparatively insensible are we all of the magnitude of the blessings we enjoy; and all conferred by that inestimable birth-right bequeathed to us by our forefathers,—LIBERTY—REPUBLICANISM! Like the blessings of breath and of food, they are so common as to pass unnoticed. Yet deprived of them, how great the loss! Blot out republicanism and all its blessings, raise a throne upon our bowed and bared necks, erect a rapacious, relentless aristocracy over us, to snatch from us, harpy-like, all the labors of our hands as soon as completed, and leave us ragged, degraded, half-starved, and chained to our hard fate for life, and this fate fastened equally upon our beggarly children, and, above all, our SOULS crushed into the dust of abject submission, our SPIRITS humbled and broken,—O, merciful God! deliver us from monarchy, its vices, and its curses. Nor can we ever be duly thankful for that LIBERTY which showers down upon us such blessings, and in such exhaustless profusion. SUCH a birth-right is ours; such divine institutions are ours; both to enjoy and to transmit unimpaired—improved—to posterity, as our fathers transmitted to us.

But we have not yet pointed out by far the greatest blessing conferred by republicanism. All this is great in itself, yet also little in comparison, as our next issue will abundantly show.

"After much occasion to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think there never has been, nor ever will be, any such thing as a GOOD WAR, or a BAD PEACE. All wars are follies, very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their difficulties by arbitration? Were they to do it even by the cast of a die, it would be better than by fighting and destroying each other."—FRANKLIN.

ARTICLE VIII.

WOMAN: HER CHARACTER, SPHERE, TALENTS, INFLUENCE, AND CONSEQUENT DUTIES, EDUCATION AND IMPROVEMENT.—NUMBER VI.

(Continued from p. 38.)

THE great secret of woman's influence over her children is the LOVE she bears them. The far greater development of Philoprogenitiveness, or parental love, in her than in man, has already been pointed out. Hence a father's love bears no comparison with a mother's in intensity and fervor; and therefore her efforts for their good are proportionally greater than his. Nature ordains that this should be thus. She requires the mother to nurse her offspring, and, as accompaniments, that she dress and undress, feed and watch over them, and bestow all those little cares and attentions, far more, relatively, than fathers. And to fit her for her office as nurse, has conferred on her an extra endowment of parental love.

But this love does not end in merely feeding, clothing, and tending them. It caresses and yearns over them from before they see the light, all along up through adolescence, and thus wins upon their love in return, so that children generally love their mothers more than their fathers, and hence, when sick, forsake all others for their mother's arms. They even carry to her first, to her mainly, all their little joys and griefs, and aches, nor carry in vain, but receive her sympathy in return. This far greater love of children for their mothers than fathers, consequent on the greater love of mothers than of fathers for their children, gives mothers a correspondingly greater influence over them than fathers. And this influence enables mothers to exert a far greater influence over their plastic characters than fathers can ever wield. The mental law involved is this.

Mankind are easily influenced by those they love, and influenced more and more the stronger their love. For example: let a people love their pastor devotedly, and his sermons, though poor and weak, will be drank in like water, will enter into the composition and texture of their inmost souls, fashion their conduct, and permeate all they say, do, and are; whereas, if they dislike him, even the best of sermons, delivered with however much unction, will be comparatively lost upon them, simply because they dislike their source. How much faster all children learn when they love their teachers, compared with when they hate them. Few men are swayed by intellect; most are tossed hither and yon by their FEELINGS. Much more is this true of youth. Get a child in LOVE with you, and you can mould its character into any fashion you like. Their affection for you gives you an unbounded control over their minds and conduct. And all who would manage men must first get their affections. Would that I could duly impress the length, breadth, and efficacy of this law of mind. Reflect and observe, reader, and when you appreciate it fully, you will realize both the source and extent of maternal influence over the children of its love.

In consequence of, and in proportion to, this love, children drink in all their mother says and does. They give themselves up wholly to whatever influences

she may exert over them. They are the clay, she the potter. She moulds them while yet plastic, into this shape or that, or in accordance with the prevailing characteristics of her own mind, and time hardens and burns them in the shape she fashions. Her opinions become their opinions. Her feelings they imbibe. Her disposition they assume. What she is, they become.

O mothers! little do you realize what momentous responsibilities your maternal relations impose upon you. Think of it—the characters and the destinies of your children under your control! Nay, you MUST control them. Willing or unwilling, you are COMPELLED by a law of your being to fashion them, or else leave them unfashioned. By a law of things, no nurse, no other human being, can love, and therefore influence, your children as you can—as you are compelled to. You cannot shift the responsibility. None but MOTHERS can experience maternal yearnings, and therefore no others can fill a mother's place in either the affections of their children, or in her moulding influence over them. An opportunity thus advantageous for achieving results thus glorious—for making your own dear children almost angels in sweetness, as well as mighty in intellect,—should wake up all the energies of your souls, and prompt you to put forth every effort of which you are capable. The plastic clay lies in your arms; O make the most of your power over it. You love your dear children; then live and labor for them—not for their outward but INWARD adorning—not for their bodies but their SOULS. Pray earnestly and daily for needed grace and wisdom, nor let an hour of this seed-time of life go unimproved.

To AMERICAN mothers this appeal comes home with redoubled force. Our country is the hope, our institutions the prospective salvation, of the world. Even our national destiny is truly momentous. What an innate power and vigor do our institutions possess! What a mighty—ALL-CONTROLLING—influence it is in the power of our nation to wield over the temporal and spiritual condition of our descendants for ages on ages to come! Not on that handful which now inhabits our borders. What will be our numbers in fifty years? Some who now read these lines will live to see it out-number all Europe. Let our old men look back and recount the growth of city and country since they can remember, and from the data thus furnished calculate what sixty or a hundred years will bring forth as to numbers. Be assured our nation is no trifle. Consequences infinitely momentous hang suspended on its prospective fate. O what finite, what angelic mind—what but Infinity—can calculate the height, the length, the breadth, and fearful magnitude of those results which depend on the character of our nation, the course it pursues, the political, intellectual, and moral aspect it assumes! Nor will these momentous results be bounded by our national limits, nor even by our continental. Every human being, for ages and ages to come, will feel their power, and be rendered more happy or miserable according as they are good or bad. O, I tremble while I contemplate the mighty power for good and for evil which remain to be developed as our nation rolls along down the vista of futurity!

But, though this power will be exerted many centuries hence, it will be FORMED SOON—is NOW RAPIDLY FORMING. Our national character, like that infant in your arms, is yet plastic, waiting to receive its shape, which time will then render rigid, so that it can be altered only by being broken in pieces. "Now is the accepted time." WE AND OUR CHILDREN MUST DETERMINE PRACTICALLY THE CHARACTER OF THIS REPUBLIC, and through it, of the whole

human family for centuries to come! And as we, and especially YOU, MOTHERS, must fashion the characters of your children, and through them, measureably, of this republic, of course you, in and by the impress you are daily and hourly stamping upon your offspring, are constantly and practically moulding our national character. Some of you are now nursing our future state and national legislators and presidents, and every one of your sons who lives to become a man will help to cast that national die which shall determine the character of our republic, and through it the destinies of the race! An epoch equally eventful has never occured since the creation of man. An experiment as big with human weal or woe as that of self-government, which we are now trying, has never before been submitted for practical solution; nor can be again for ages to come. If this experiment should fail, man must relapse into the fatal folds of monarchy, there to remain for centuries before deliverance can come. If we make shipwreck, all is lost for hundreds of years at least. But if we are true to the trusts committed by our pilgrim-fathers to our hands—and such sacred trusts mortals never before committed or received—then will millennial glory soon burst upon our world, and earth become a paradise! The influence of religion in effecting this result, I do not deny—I fully appreciate—but republicanism alone can purify religion from the dross monarchy necessarily intermingles with it. True religion is utterly incompatible with monarchy, and can flourish like the green-bay tree only in republican soil. Christ was no aristocrat. His doctrines are republicanism personified. I will not digress to qualify farther, but trust I shall not be misunderstood. O how infinitely much depends upon the character of our nation! And this upon the characters of our children! And this upon the training they receive from their mothers! O American mother, actual and prospective, angels might well sink under the responsibilities now incumbent on you! Nor can you become mothers without incurring these awful responsibilities. Yet archangels might well rejoice to be intrusted with privileges like these! Behold the incalculable good it is in your power to effect, not for your children themselves merely, but mainly for ALL MANKIND! O save our institutions—save REPUBLICANISM—from shipwreck. The danger is imminent. I would not turn groundless alarmist, but I do fear and tremble for my country. When I see so many of our youth growing up in ignorance and lawless rowdyism; when I see how easily selfish and designing men lead the masses astray in politics and religion; when I see how easily the many are hoodwinked, and carried willing captives by corrupt and self-constituted leaders; above all, when I see what political and governmental enormities can go unrebuked—can even be made POPULAR, and thus the precursors of still greater outrages on justice and humanity—my soul sinks within me, and I dread the opening of the seal of our national character. Nor have I any hope but in our MOTHERS. Sleep on one generation longer, and all is lost! But wake up at once to your high duty and privilege —train up your sons to guide and govern this ark of our republic, which incloses the tables of the world's destinies aright, till its character is once set—and the world's salvation, in addition to the unspeakable happiness of your children, and your children's children to the latest generation, is your and their blessed reward! May God open your eyes and stir up your souls to these momentous truths, and enable and dispose you to put them in practice.

How far American women are qualified to fulfil these high destinies, subsequent articles on this subject will inquire.

ARTICLE IX.

THE PHRENOLOGICAL DEVELOPMENTS OF PIERPONT EDWARDS—ILLUSTRATED WITH A LIKENESS, COPIED FROM A BUST.

No. 21. PIERPONT EDWARDS.

THE subject of this sketch was one of the most distinguished men of his day both for talents and sensuality; yet, as no biography of him has been handed down to us, only a meager sketch of his character, as furnished by those who knew him, can be given; nor if it could, would our remaining limits contain it. He is introduced mainly to show two points—a most powerful organization and great size in Amativeness, together with its NATURAL LANGUAGE.

That his temperament or organization was one of great POWER, is fully evinced by his large and prominent nose, heavy eyebrows, large ears, and projecting chin. There is also plainly stamped upon his physiognomical expression a determination, a daring, a force of will, almost irresistible; so that a perfect correspondence exists between his temperament and his physiognomy. This is also admirably sustained by his phrenology. His head is amply developed at the crown and in the base—all the organs which contribute to boldness and force being uncommonly large. The

great size of his neck bears the same marks of power. Indeed, all the conditions of force are rarely found equally developed.

With this condition of his organization his character admirably accorded. He seized hold of all his plans with might and main, as though they MUST be done, and put forth masterly exertions to accomplish his purposes. Hence, as a lawyer he scarcely ever lost a cause in his life. If he could not succeed by one means he tried another, and another, till success crowned his exertions.

An anecdote. In a heavy insurance case, the evidence of which was strongly against him, he went to New London, where the witnesses—mostly sailors—resided, in disguise, and, in a loafer-like swagger, proposed and secured BETS from every material evidence, and thus disqualified them from bearing testimony, on the ground that they were interested witnesses.

As a pleader, and an artful and determined advocate, he had few equals. In this respect he was like his nephew, the notorious Aaron Burr. His head is very large at Secretiveness, and throughout the basilar and occipito-coronal region.

But the most remarkable feature of his character was his unbridled licentiousness. In gross sensuality, he and Burr stand out unequalled by the whole world, yet each about as black as the other. A most affecting novel was founded on one of his seductions, and his public boast was, that he could excite and sway the passions of any woman with whom he could be brought in contact.

This having been his character, what were his amative developments? Correspondingly great. See what a distance from the ears backward to the nape of his neck. Yet the width of his head in this region is greater, as seen on his bust, than its projection backward. In Aaron Burr this organ was large, possibly a little larger than in Edwards; yet in both it was as large in head as their unbridled sensuality was excessive.

To one point special attention is invited—to the NATURAL LANGUAGE of this faculty. This is seen in the projection of his chin, and consequent doubling under of the cerebellum—a position into which this feeling, whether in the exercise of pure love or gross lust, always throws the head. Yet we have not room here to explain the law involved, yet hope to reach it before this volume is completed.

One other point of coincidence between his phrenology and his character deserves mention. The depth from his forehead to his ear is immense—is rarely found equalled. Added to this, his whole forehead is ample—almost massive—his perceptives in particular. This corresponds with those extraordinary intellectual powers which he manifested. True, they combined in his character, as they did in his head, with the selfish propensities, and were not regulated by the moral sentiments, yet his intellectual energies were indeed gigantic, as were also those of his father,

President Jonathan Edwards. Indeed, the correspondence between his physiology, phrenology, and character, was complete, as might be expected from one thus powerfully organized. Language is seen to be large, in combination with great perceptives, and powerful feelings—three indispensable pre-requisites for an orator. Yet his style of oratory, unlike that of Patrick Henry, torrent-like, swept all before it, and dashed his adversaries to atoms, instead of charmed and inspired. To the student of Phrenology, a close inspection of this remarkable specimen of humanity is full of interest.

ARTICLE X.

"PHYSIOLOGY, ANIMAL AND MENTAL: APPLIED TO THE PRESERVATION AND RESTORATION OF HEALTH. BY O. S. FOWLER."

HEALTH is life, and to preserve or restore it is to prolong or enhance our terrestrial existence. To a subject thus all-important, this work is devoted—with what success, its readers must judge.

Its general merits and demerits we have not room now to review, but only to state one or two of its leading features, in which it differs from all contemporary treatises on this subject. These features, the following quotation from its preface, will in part present:—

"Power of mind depends on vigor of body. Even the moral virtues are influenced—almost controlled—by physiological conditions. The laws of health, therefore, however important intrinsically, assume a momentous rank in consequence of their controlling power over talent and moral excellence, and should be studied in this their mental aspect mainly. Yet hitherto this reciprocity of body and mind has been almost wholly overlooked. Physiological works stop with laying the foundation merely, just where they should begin to apply their principles to mental improvement. Such application it is the object of this volume to make. The preservation and improvement of health, as a means of developing the TALENTS and MORAL VIRTUES, are its all-pervading idea. It shows what influences the various states of the body and brain exert over the mind, the effects of various diets and regimen on character, and the improvement and deterioration of mind consequent on cerebral vigor and debility.

"The author had not prosecuted those phrenological investigations, which constitute his passion as well as profession, far, before he perceived that the virtues, vices, capabilities, and entire character, are controlled quite as effectually by the physiology as phrenology. This led him to trace out those LAWS which govern this inter-relation, and the results of his observations, in this almost unexplored field of human inquiry, this volume embodies.

"No more of the ANATOMY of the body and its organs have been given than was requisite to illustrate and enforce their physiology, and the preservation and restoration of their respective functions. The vito-chemical discoveries of the great Liebig—that father of "animal chemistry,"—the practical value of which surpass all other modern advancements of science, have been partially popularized and applied in this work, and thus a most important desideratum in part supplied.

"Its health prescriptions, as such, have had primary reference to the PRESERVATION of health and the PREVENTION of disease; yet these same prescriptions are as effectual in CURING as in preventing. It attempts to qualify every man to become his own doctor, and especially would impart to parents that physiological knowledge, the seasonable application of which will enable them to keep their families in health, as well as to rout disease in its incipient stages, not, however, by dosing down medicines as much as by an observance of the laws and conditions of health. Nature is the great physician. She alone can restore; and in her cures, unlike poisonous medicines, she fortifies instead of undermining the constitution. To guard against disease—but when contracted, to show patients how to restore health by fulfilling its conditions—is our main design. And if some of these prescriptions seem strange, yet are they not abundantly supported by proof? At least, so certain is the author of the correctness and practical value of all the directions and prescriptions contained herein, that he puts them in RIGID practice—unwilling that his preaching should be in opposition to his CONDUCT.

"Still farther to enhance the practical value of the work, a table has been prepared, in which applicants can be directed, first, what particular functions they require to cultivate, and referred to those parts of the work, especially paragraphs, which tell them how to effect such cultivation.

This work is alone in having MODERNIZED the study of physiology. The great Liebig was the first to discover and demonstrate the funda mental principles of animal chemistry as applied to physiology. Yet his work can be read with profit only by the few conversant with chemistry. His principles require to be brought down in a simple manner to the comprehension of all, as well as to be carried out in their various applications—he having contented himself with simply proving his laws, and then leaving them. All will, therefore, concede, that, as far as this work attains this most desirable end, it must contribute greatly to a knowledge of the conditions of health and causes of disease.

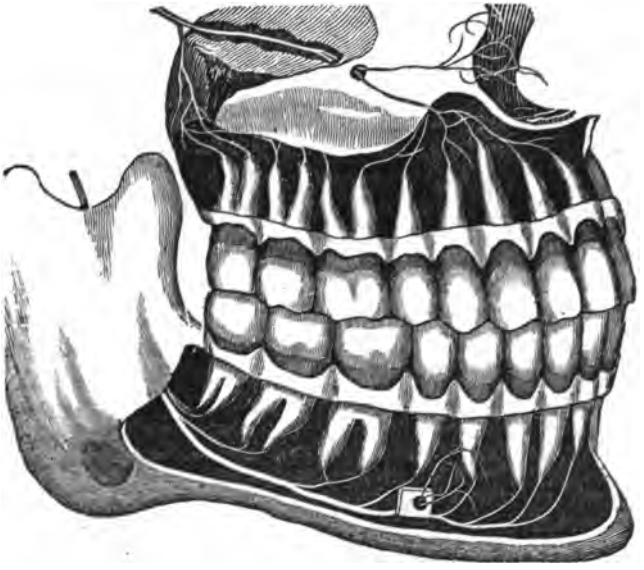
The inter-relations of Phrenology and Physiology it also discusses fully—a subject nowhere else treated. So intimately are body and mind reciprocally related to each other, that no one can be a good physiologist without being also a good practical phrenologist. Man was not created, and can not advantageously be studied, in SECTIONS, but only AS A WHOLE. This UNITARIAN view of his nature, this book is alone in endeavoring to present. Yet a more detailed view of the subjects it treats, and its manner of presenting them, must be deferred till our next number.

THE LAW OF PROGRESS AND THE THRONE.—A deputation of eminent Roman Catholics waited upon the king of Prussia a few weeks ago, and petitioned for a law to restrain the religious movement of Ronge. "My dear friends," said the king, "PROGRESS IS STRONGER THAN I AM; no one can avail aught against it. [Turning to M. Sipki, a great sheep farmer, who accompanied the delegation.] A truce to this religious recrimination. Let us talk about your sheep." He is a cunning monarch, and never loses an opportunity to strengthen the throne He has ordered all the sects in Prussia to lay before him their opinions of Ronge's movement, which he opposed as long as he found it safe, but reversed his policy on discovering that progress is stronger than crowned heads.

ARTICLE XI.

THE TEETH: THEIR IMPORTANCE AND PRESERVATION. DENTAL SURGERY.

NATURE prevents our throwing food in the stomach in masses, and compels us to deposit in small parcels by rendering the only avenue to it small. She also requires it to be CRUSHED before it can be swallowed, and to this end provides every human being with a mouth set all around with two rows of TEETH, exactly adapted to each other, and every way fitted to grind the food fine preparatory to deglutition and digestion. The adaptation of the teeth to each other, and to the crushing function they were created to subserve, is well illustrated by the following engraving of the teeth, with their names and description.



No. 21. THE TEETH.

The two front teeth in the upper jaw are called the median incisors; the two next on each side the lateral incisors; the two next the canines or eye teeth: the two next the first bicuspidati; and the two next the second bicuspidati; the six next, three on each side, the molars or sapientia—sixteen in all. Those opposite to each of these respectively, in the under jaw, are called by the same names, and swell the entire number to thirty-two.

These teeth are composed of bone, cased with the hardest substance in the human body, called ENAMEL, to prevent their breaking. They are kept in their

places by fangs and muscles, and rendered sensitive by nerves which pass up into them by fissures or holes in the centers of their fangs. The inflammation of these nerves by exposure occasions the tooth-ache.

The importance of teeth is commensurate with that of mastication, which they were created to subserve. Without the former, the latter would be exceedingly incomplete, and the food, imperfectly crushed and salivated, would be poorly prepared for digestion. Hence every missing tooth increases the labors of the stomach, and thus tends to break it down. Viewed in this, its true light, every tooth in every young person's head, is worth more to them than a thousand dollars, because, by promoting that important function, digestion, it enhances life, compared with the value of which dollars are trash. The loss of the first tooth is therefore most unfortunate, and of every succeeding one more, and still more so in a compound ratio for every subsequent one; because portions of the food, instead of being crushed, are crowded down into the cavity, and escape uncrushed and unsalivated into the stomach; and the more teeth you lose the more pains should you take to chew with what remains.

Decaying teeth are still more injurious, because they often prevent the use of one entire side of the mouth, besides engendering putrid matter which continually oozes into the mouth, vitiates its glands, escapes into the stomach, and poisons the whole system.

A still greater evil is inflicted on the nervous system. Every tooth has its nerve, which connects with the entire nervous tissue, so that when the nerve of any tooth becomes inflamed it propagates that inflammation, and irritates all the nerves and brain, the evils of which have already been pointed out. Their decay should therefore be prevented as far as possible, and when it occurs, promptly arrested.

This is rendered practicable and easy by the great improvements to which modern inventions have carried dental surgery. All should watch their teeth closely, and arrest incipient decay by having the decayed portions removed, and the cavity filled with gold-leaf; or, if decay has progressed too far, by extracting decayed teeth, and inserting artificial ones in their stead. Almost all teeth, taken in season, can be SAVED by judicious plugging, and that painful customer, the tooth-ache, measurably prevented.

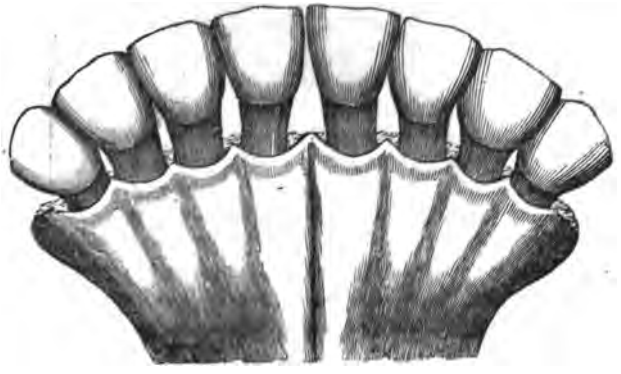
Yet patients cannot be too careful to whom they commit their teeth. From every operation performed on his teeth, by Drs. Candee, Burdell, White, and Chase, the author has derived signal benefit, yet he has seen good teeth completely ruined by dental quacks. Let your dentists be first JUDICIOUS, next ingenious, and lastly thorough.

But teeth should never be allowed to decay, nor never need to. They were never made to rot, and they decay only in consequence of having been abused. See what pains the Deity has taken to secure their preservation. In Indians, however old, they are rarely lost or decayed. Their perpetual and outrageous ABUSE is the parent of their enormous defection in civilized life, especially in us Americans.

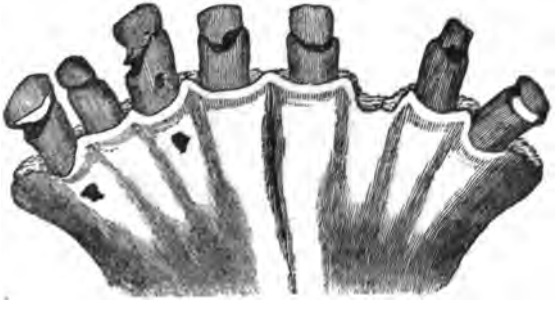
Stomatic difficulties and the suicidal consumption of such destructive quantities of calomel constitute one prolific cause To preserve the teeth unimpaired, preserve the STOMACH. Next ATTEND to them. A residuum called tartar collects around and between them, which inflames the gums, detaches the muscles which hold them in their places, and causes decay. Have this tartar

removed, and to prevent its re-accumulation, keep them clean by washing them daily—after each meal is better—in cold water. This will also keep the mouth healthy and thus greatly improve the stomach. When the gums are inflamed, draw your brush across Castile soap often while washing, and frequently rinse the mouth out with cold water. This is especially important when the gums are tender or bleed easily, and if this operation is painful at first, it will soon diminish their susceptibility.

Hot drinks are especially injurious to both gums and teeth, and the alternation of hot and cold drinks still more so, besides often causing them to crack. Cows fed on hay, and given cold water, rarely have decayed teeth, whereas those fed on warm still-slops generally have diseased teeth and gums. The contrast between the two is well represented in the accompanying engravings.



No. 23. TEETH OF A COW FED ON HER NATURAL FOOD.



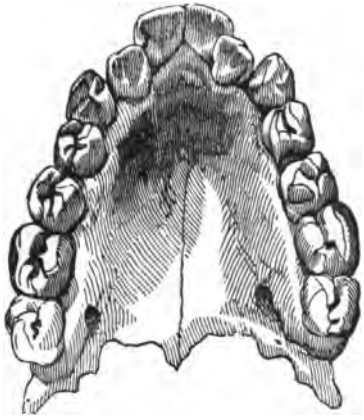
No. 24. TEETH OF A COW FED ON WARM STILL-SLOPS.

These are no caricatures, but are copied from life. Incalculable dental injury necessarily results from hot tea and coffee. If they must be drank, take them cold, and at the end of the meal.

Candies are also exceedingly detrimental to the teeth, as is evinced by their often producing the tooth-ache. So is eating sour and sweet things in quick succession.

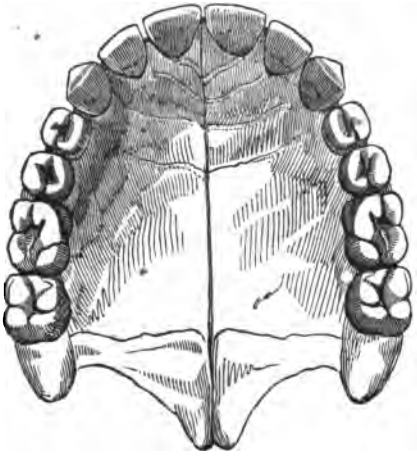
To cure the tooth-ache, the following water prescription by Preissnitz is said to be effectual:—

Fill two basins with water, one cold, the other tepid; fill the mouth with the tepid water, and hold it in till it begins to become warm, then change it. Meantime, dip the hands constantly in cold water, and violently rub the whole of the face, cheeks, and behind the ears, and continue this operation till the pain ceases. It is also good to rub the gums even until they bleed. This malady is said never to resist this treatment at Graefenberg. Sometimes it is necessary to add cold foot-baths, the water not higher than the ankles.



No. 25. DEFORMED TEETH.

Magnetism, natural and animal, often effects a cure—the operator making passes from above and behind the aching tooth downward and forward over it. Perspiration will also cure it.



No. 26. REGULARITY IN THE TEETH.

While the second set of teeth is coming in, children require special attention. Besides repeatedly and earnestly cautioning them not to run pins or draw strings, or anything else in between their teeth, and not to bite anything hard, crack nuts, etc., with them, whenever they grow in irregularly—as in the engraving No. 25—press them outwardly or inwardly, as occasion may require, daily, and you can soon exchange this great deformity for a regular, if not handsome set, like those represented in No. 26, than which few ornaments are greater.

As the teeth remain quite flexible up to the fifteenth year, they can be fashioned almost to your liking—and nothing but unpardonable parental neglect will allow so favorable an opportunity for exchanging a homely for a handsome set of teeth to go unimproved. Nor is great improvement impossible even after twenty. Yet this extracting sound teeth in children or adults, to make way for irregular ones, is a most miserable plan, and wholly unnecessary. Nor is it good either to lance infantile gums, or extract the first set of teeth till the second set have absorbed their fangs, and they come out easily. Let nature have her perfect work.

ARTICLE XII.

CRIMINAL JURISPRUDENCE.

We give place to this communication, not because we wish to enter the arena of contention with the New York Observer, or any other opponent; for our policy is peaceably and quietly to propagate our peace-inculcating doctrines rather than to censure or wrangle with even those who deserve castigation. Phrenology teaches, in the most effectual manner, the doctrine of forbearance, as applied to criminals, as applied to opponents; and with that forbearance we hope ever to treat even the Observer, violent and continued as are its attacks upon our science.

Yet, in regard to this whole matter of the punishment of criminals, we have a few questions to ask. Does not God punish every transgressor of his laws in and by the very transgression itself? Can mortal man possibly sin and not suffer in the exact ratio of his sins? And suffer DULY? Not only does the Deity punish all trangression by inseparably uniting suffering to all crime, but does he not punish AMPLY? Does he punish in part, and leave us to do the rest? Does he require human laws as necessary auxiliaries in sustaining the divine? Is not the way to make criminals better, to show them how miserable their sins necessarily render them?

One point more. We press the Observer for an answer. Take a good, moral, excellent citizen and man. He forms habits of intemperance. Now, is he not rendered much more sinful and much more liable to commit crimes in consequence of his intemperance? Where is the man whose depravity spirituous liquors and drinking associates will not

enhance? Does the Observer doubt that a great proportion of those now confined at Sing Sing, and throughout the country, committed their crimes under the influence of alcoholic stimulants, and but for that temporary derangement thus occasioned, would have never committed these crimes? Let statistics now before the public decide their number. Now, were not the crimes of all such as clearly the product of insanity, and this of physical disorder, as the ravings of any lunatic? From this result there is no escape. Then should they not be treated as lunatics, not as culprits? Should they not be REFORMED instead of punished—and punished as God punishes, solely to make them BETTER? Make them temperate, and you again render them excellent members of society—the only object sought in their punishment. Forbearance, Mr. Observer—this is the grand lesson inculcated by Him whom you claim to follow. Which comports best—your proposed severity toward sinners, or our proposed lenity with the spirit of his doctrines and practices? We intend hereafter to handle this whole subject effectually—meanwhile submit the views and criticisms of our correspondent.—ED.

To the Editor of the Phrenological Journal:—

There is a class of individuals who are so interested in the cause of vital Christianity, they fancy they can smell "infidelity" in every inquiry made concerning science, or at every suggestion in regard to the means best adapted to make it subservient to mankind. And they feel impelled, accordingly, to "warn the Christian public" against "empirics in philosophy, and smatterers in learning," as they are pleased to term those who "follow not after" them. We see an instance of this in recent numbers of the "New York Observer"—a (so-called) religious journal of respectable circulation.

In its notices of new publications, we are advertised of a work on criminal jurisprudence, entitled "The Rationale of Crime," and which, from the extracts it furnishes us, as well as from the comprehensive title, I doubt not is, what has long been, a desideratum with the public.

I have not now before me the number of the Observer containing its first onslaught against the work in question; but I will quote from its leader in the number of Nov. 14,—headed the "State Prison Philosophy"—giving parts of the extracts from the book, and its comments thereon. The subject would afford matter for animadversion at length, but as much space cannot reasonably by allowed to correspondents of the Journal, I will leave to the editor himself the duty of exposing such narrow bigotry.

The Observer remarks: "It is scarcely to be credited that a sane man, or a sane woman should put forth a book exhibiting such a combination of folly and error, of ignorance and infidelity, and expect that it would be received with favor by the Christian public. But last week we had only room for a beginning. We said in substance that the new book of Mr. Sampson and Mrs. Farnham professes to treat criminals as if they had caught an infectious disease, and that the idea of punishment is repudiated as an unwarrantable assumption of power;" and then quotes a paragraph, in which it is contended that the brain of a criminal must

necessarily be in an unsound state—and that if temptation is thrown in his way, he is as liable to commit wrong, and not more responsible for his acts than a person who thrusts himself in the midst of a contagious disease is liable, or "responsible" for catching it. This view of the matter the Observer hoots at; and proceeds: "This disposition to steal is a bad disease, and must be attended to." Here follows the prescription:

"He who neglects the laws of health, by exposing himself—say, to a sudden and violent change of atmosphere, and has thereby produced a pulmonary affection—has to submit to the restraint of confinement at home, or to a temporary exile in a warmer climate, to remedy the evil effects of his disobedience; or if, by incautiously venturing into impure air, he has contracted an infectious fever, and he should nevertheless refuse to take measures for his recovery, it would be the duty of society, both to themselves and to him, forcibly to remove him to a purer atmosphere—to keep him secluded from all to whom there might be danger of his communicating the disease, and to enforce the administration of proper remedies. In like manner, if he offends against the moral laws from hereditary disposition and the contagion of bad example, or from any other cause, it becomes the duty of society to remove him from the source of contagion, and from the means of transferring it to others, to repress the unhealthy tendency of his mind, and to stimulate its deficient organs."

"There we have," continues the Observer, "the process of cure: the prison is to be a moral hospital where the 'deficient organs' of the brain may be stimulated, and the diseased organs may be restrained. In mesmeric experiments it has been said that when certain organs of the brain are excited by friction on the skull, corresponding emotions are exhibited; and in the phrenological hospital into which the prison is to be converted, this great fact would be improved upon, and criminals would be carried through a course of 'theft,' 'forgery,' 'arson,' or other malignant complaint with the same scientific and successful treatment that marks the practice of the best faculty in cases of fever and small-pox. But there is one disease that these great doctors of the brain regard as incurable: or at least, they decide that a person afflicted with it must be kept in the hospital all his days. This dreadful disease is murder, and the following reasons are assigned for perpetual imprisonment is such cases:—

"'The treatment of any crime below that of murder, should not, even if the death-punishment were abolished, be so severe as for murder itself. In lesser crimes the same necessity for perpetual restraint does not exist: and therefore the period of the incarceration of the criminal should be contingent entirely upon his own improvement, and certainly need rarely be so prolonged as to terminate with his life. In these cases, hope, at all events, should never be abandoned; but the crime of murder should involve, as its penalty, the doom of perpetual imprisonment; since, although a person by whom it has been once committed may be apparently cured of the tendency, it can never be safely predicated that the impulse may not arise again under the sudden influence of external excitement. He must be kept from temptation, because the maniacal tendency may always be presumed to lurk in the system; and, even if the patient were to be so far brought back to habits of self-control as to be no longer dangerous, the possibility of his transmitting the fatal tendency to another generation should never be permitted. Although, therefore, in cases of murder, the

confinement of the patient should be effected with as much humanity as possible, it should never, on any pretence, be remitted.'

"A man may," the Observer goes on, "have ever so strong a propensity to arson, robbery, or forgery, and the period of his incarceration shall be contingent upon his improvement, but if he commit murder he must be shut up for life, lest he fall into temptation again, or what is still worse, transmit his murderous propensities to another generation! The infinite folly of such logic scarcely admits an answer."

The "infinite folly of such logic!" Where is the "folly" of it, reader? Is it because there is no hanging proposed? And how consistent, too, the ridicule of evil propensities being transmissible, from one whose peculiar business it is to propagate the doctrine of ORIGINAL SIN, and endeavor to convince mankind that old Adam's misdeeds are still "sticking out" of them!

But it appears that Mrs. Farnham, matron of Sing Sing prison, and who has added notes and illustrations to this work on crime, has had the audacity to place into the hands of some of the convicts, "Combe on the Constitution of Man," where "our revered catechism," and fistfulls of pious tracts alone should be seen. That unfortunate combination of "developments" which prompts the Observer to snarl so malignantly at every advance in civilization—at every effort to ameliorate the condition of the human race, has constantly been growing more prominent. It was shown in its dastardly and unfair attack on the Tribune; and the venom it spits at Mrs. Farnham and Secretary Benton, is, of course, very becoming a disciple of the "meek and lowly;" and until its disease is hospitably "attended to," nothing more in accordance with a true Christian spirit can be expected.

I cannot ask room for a quotation from the Observer's extracts from Mrs. Farnham's notes. They give the written views of an old (colored) female convict, as to "who and what the devil is," and what her notions of the "evil spirit" were before she had any knowledge of Phrenology. I shall conclude this by giving part of the Observer's comments.

"Those who have read Combe, do not need to be informed of the infidel character of that work, and those who read this note will not be surprised that Mrs. Farnham's teachings produce such results as she quotes with so much satisfaction, in the experience of this 'intelligent convict.' * * *

"If this woman at the Sing Sing prison should introduce the Shorter Catechism, and teach its great truths, she would be reformed out of office forthwith. Our authorities do not tolerate the truth as it is in the standards of any church; even the unsectarian books from the American Tract Society are excluded by Secretary Benton's decision from the school libraries, while the infidelity of Combe, and the diluted infidelity of Universalism by Austin, are retained, in defiance of the remonstrances of the whole Christian public."

What horrible thing will its keen olfactories scent out next?

S.

November 23, 1846.

MISCELLANY.

RELIGIOUS PROGRESSION.

If the Editor had been told, ten years ago, that he would have lived to witness an order and amount of religious reform as great as his own eyes have seen and ears heard, he would not have believed such advance possible. But he now expects to witness far greater progression in the coming ten years. Hear a prominent divine, Charles Beecher, son of Dr. Lyman Beecher, touching a radical point—that of requiring their members to believe in and subscribe to a formal creed. All required to perfect religion is to allow their respective members that perfect liberty of belief which he so ably contends in two dedication discourses, delivered by him and published.

"There is nothing imaginary in the statement that the Creed power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the course of seven years study, the Protestant candidate for the ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom? 'The liberty wherewith Christ maketh free?' Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed, on pain of death. Was that liberty?

"Hence I say that the liberty of opinion in our theological seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal, or other Evangelical handcuff. Hence it has secretly come to pass, that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

"Through the ministry, the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for everything that another party can get hold of, strikes at the gold. Therefore the people watch their minister, and the minister is afraid of his people. For if he studies independently—if he goes outside of the book—if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed.

"Oh, woful day! Oh unhappy Church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked!

"Thus are the ministry of the Evangelical Protestant denominations not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and

appealing every hour to every baser element of their nature, to hush up the truth and bow the knee to the power of apostasy.

"Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah! it is hopeless of reform. We all pass on, and the tide rolls down to-night.

"The time has come when men having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men out of good motives.

"Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!

"And what then is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian Church, then may my right hand forget her cunning, and my tongue cleave to the roof of my mouth."

LETTER FROM REV. G. W. FINNEY, brother of the president of Oberlin college, to the editor. He is a clear-headed, strong-minded, and uncommonly talented man, and neither believes nor thinks by rule.

"Could I see you, I could give you many facts that are laughable enough of my collisions with opponents. Your writings have done, and are doing, much good. Ministers ought to understand this subject—for, I insist upon it, a man cannot preach the gospel as he ought, without a correct knowledge of mental philosophy. I have recently had an interview with a learned Professor of Intellectual Philosophy in one of our New England colleges He seemed almost totally ignorant of the nature of the subject. I remarked to him that the science, IF TRUE, was everything to him in his department of teaching; THAT IF TRUE, no man could correctly teach mental science without a knowledge of it; and modestly suggested, that the teachers of our colleges ought to investigate it to the bottom, and if false, expose it and explode it—if true, they ought to adopt it, and insisted upon the point, that if true, all other foundations and theories of mental science were mere hay, wood, and stubble; that the science of mind was founded upon organization, was as evident as that the law of gravitation was founded upon matter. He is truly a great man, and an ornament to society. He treated my remarks with candor, but said but little. There is one insurmountable obstacle—"It is not popular"—is at the bottom of all this ignorance. Why, brother Fowler, you are grievously in the wrong and teaching nonsense, or our colleges are greatly in fault in their systems of teaching. Some are aware of this, and very consistently denying the truth of the science. This is the fact at Oberlin. I do wish you would go to Oberlin, and fight the battle through with brother Mahan, and the professors. I should delight to see you measure swords. It strikes me you would do great good by going to colleges, and grappling with the professors in presence of the students. Certainly it ought not to be taught at all, unless it will stand fire. There is hardly a question that can be started of more importance to mankind than a correct and sound system of mental science. On it depend the truth in metaphysics, and of course a correct theology; for the Bible is to be explained in consistency with a true account of man's organization, and mental phenomena.

"In the name of God, then, (I speak it reverentially,) and for the hope of a world that has groped its way in darkness, let us have TRUTH. Let us have the science of MAN AS HE IS, and explain the Bible accordingly. Let us explore the field of human responsibility in the light of his NATURE. My soul is pained when I hear sentiments advanced from the pulpit that cannot stand a

correct application of mental science. But we poor ministers are too conservative to meddle with this unpopular science; it is not taught in our colleges, and of course we must not get wiser than our teachers.

Truly your Brother,
G. W. FINNEY.

LANE SEMINARY, *near Cincinnati, Dec.* 12, 1845.

DEAR SIR: I am but a comparatively recent convert to the faith as it is in Phrenology, or you would have received an earlier subscription for copies from this quarter. I am confident that Phrenology, and its kindred sciences, must become a part of the system of popular, and even theological instruction, before any reform can be established upon a true and permanent basis. Though a divinity student, I must say that more of demonstration is requisite to make theology divine, and not a slander on the government and character of Deity. I have read your works on "Phrenology," "Education and Self-Improvement," "On Religion," "Hereditary Descent," and numerous smaller works, and compared with them, tested by Phrenology, works composed without its aid whether in metaphysics, physiology, or speculative theology, are as dry husks. Applied to much of the so-called religion of the day, Phrenology is sulphuric acid. It leaves scarcely a trace of much now revered as sacred. I remit by this mail Hines' "Quarterly Journal and Review," to be published hereafter as "The Herald of Truth." Notice specially the article "Spiritual Developments." The men who have been conducting experiments are well known to the community here as upright and scientific persons. The prime movers in the work that is going have been active in endeavoring to introduce Phrenology into public notice and respect, and with good success. Those who have been readers of your works become easily initiated. You have long been a pioneer in the very field upon which they enter. No more at present.

Very respectfully, yours, etc.
To O. S. FOWLER, Editor. JOSEPH H. MOORE.

THE BOSTON OLIVE BRANCH, of August 29th, discourses on Phrenology thus:—

"The fact is, neither Fowler nor any other man actually knows anything of human character or its tendencies from Phrenology. Fowler is one of the best judges of human character from sight or other cause in the country. He doubtless has acquired it by a careful observation of men in a long experience, not from Phrenology. Certainly Fowler goes much more by Physiognomy than Phrenology in coming to his conclusions, neither of which are to be trusted, though doubtless Lavater's system more nearly approaches a science than Phrenology."

Mr. Olive Branch, if you will select any number of men, of strongly marked and opposite characteristics, you may blindfold me, and in case I do not give both their characters and points of DIFFERENCE, I will give up; if I do, you shall. And to make the test the more complete, you shall WRITE OUT BEFOREHAND their leading talents and traits of mind, and I will write them out phrenologically, and we will each give the results to our readers. This will tell for certain whether I predicate character from Physiognomy or Phrenology. No treating this fair proposal—any fair one from you I will accept—with silence, but back your assertions by this or a kindred TEST.

The acknowledgment that "Fowler is one of the best judges of human character from sight or other cause in the country," either admits the truth of Phrenology or else accuses me of being a most successful hypocrite.

PHRENOLOGY.

The course of lectures on this interesting subject having closed, and the exhibitions of skill in it ceased by the departure of the lecturers, the public may reasonably expect to be presented with some of the most prominent circumstances, connected with the subject, that they may have data on which to base conclusions, in their endeavors to settle the question, whether it is to be regarded as a science or supposition. By its novelty in this place, it attracted more than ordinary attention and curiosity, and curiosity and inquiry afforded the lecturers crowded audiences. The course commenced with a brief definition of the science, a history of its rise and progress, and a particular statement of its susceptibility of proof, and proposed to test both the theory and their skill, by an immediate experiment on any person present. After some hesitation and delay, an instructor presented one of his well-known pupils, with the consent of his father; and his capacity and character were as well portrayed as could have been by either, and was so immediately admitted by both. Seven others were then examined, "several of whom were prominent citizens," with a similar result. It was thought at the moment by some, that the lecturer had erred in stating that one individual examined was inclined to be somewhat visionary or unsteady in his schemes. The reader, however, will be able to decide the point, when informed that the same person had performed almost the whole routine of the studies of a profession of law, physic, and divinity, and is in a fair way of making his way through life without practising either. On the day previous to the second lecture, the heads of a large number of the pupils of one of the schools of the city were examined publicly, in the presence of their parents and friends, who had been invited on this occasion, and the capacity and character of each accurately described. Of the effect produced on the minds of those present the following anecdote is illustrative. A lad who was said to be extremely light-fingered, and had been detected in some daring acts of the kind, was instructed to be present, and submit his head for examination. He promised to do so, and was present for the purpose. But after he had seen ten or fifteen examined, and heard their characters so truly described, a hint being given him that it was the proper time to present himself, he absolutely refused. And when one of the gentlemen was examining the heads of the boys, as they sat at their desks, for the purpose of selecting the most remarkable for a more particular examination, he changed his place, moving first to the right and then to the left, taking care to keep at a sufficient distance, to avoid the lecturer's hand coming in contact with his head. Thereby evidently showing that he believed his head would at once disclose his true character.

The second, and several subsequent lectures, (two of which were for the benefit of the Orphan Asylum,) were confined to the description of the brain, divided into different parts, each having and performing its particular functions, protruding or depressing the skull, in those parts where they were immediately located, accordingly as they were called into action, or driven by superior power into inactivity; and to the evidences of Phrenology, as developed by the examination of the skulls of the inhabitants of the different parts of the world, showing how they were affected by their formation. Each lecture was closed by testing the theory and skill of the lecturers in delineating the characters of the different individuals who voluntarily presented themselves to the no ordinary amusement and astonishment of many who confessed their skepticism, until a demonstration was had on themselves individually. The last lecture was more interesting than any of the former, and was confined to a description of the principal location of each organ, and the rules that govern them, in all their delineations of characters and capacities. In the exhibition that followed, the theory and skill of the lecturers were put to the closest test; several persons were first examined, the phrenologist blindfolded, others examined, and several re-examined, and on the whole, it may be truly said, that the lecturers have fully sustained their theory and character both for skill and generosity.—*St. Louis Argus.*

THE JEWS COMING.—Considerable interest is beginning to be taken by this down-trodden race in phrenological science; applicants for professional examination are quite numerous, and works on the science are circulating somewhat freely among them. Nor will anything else whatever contribute more to knock off the shackles of Judaism and annul that conservatism for which this nation is so remarkable, and which has thus far intercepted their progression.

MR. FOWLER—

Dear Sir: I should take your Journal now, but I am preparing to emigrate to the new colony in Texas, and as soon as I locate I shall become a subscriber as long probably as you publish, for the sake of my children. I consider the science of Phrenology as one of the most mighty engines of reformation, saying to man, "know thyself;" for this knowledge is calculated to shake to its foundation every error in religious and civil society. So I give you my right-hand of fellowship. Press on, friend Fowler. I shall myself shortly be in the field to reform our fellow-man; for God hath shown me my work, to open "the books, chain the dragon, and undeceive the nations."

I cannot doubt your intelligence and liberality of mind, so I will disclose to you the important fact, that although my genealogy is taken from the earth, yet I am a descendant of Abraham, of the family of Judah; for God, according to his purpose, has preserved the "lion." My ancestors, for many ages—even from the days of Judah, the son of Jacob—have, one of each succeeding generation, been born with the mark of a LION on the body. This mark was manifest on my father's person, and is also on mine. And as I said, God hath shown me my work (Rev. v.) Also, to open the book, and loose the seven seals thereof. But I shall hold forth mostly at first the "Great Chain" of the truths of God, so different from the doctrines taught in our day, that the most intelligent are taken by surprise. Yours, sincerely,

SOLOMON J. SCOTT, M. D.

NEW PLAN OF TEACHING THE LOCATION OF THE ORGANS.

We not only lay this plan before our readers, but give it our unqualified recommendation.

RIDGE FARM, ILL., Nov. 18, 1846.

O. S. FOWLER, ESQ.—

Dear Sir: With this I take the liberty of sending you a sketch of a plan for teaching a class the locality of the phrenological organs—in a manner similar to that in which geography has of late been taught in this country. You will remember that about a year ago I suggested to you that Phrenology should be taught in common schools and colleges; and I have commenced the experiment of teaching a class to locate the organs. We have used the busts on the cover of the Journal, for want of a better, as a geography student uses a map—verbally describing the locality of each organ, as exhibited by the table inclosed. If we could have a bust of the head about the natural size of a man's head,* there could be but little difficulty in learning even small children to locate all the organs—at the same time he would be assisted by memorizing the boundaries noted in the table. By a few hours practice on the map, small boys of our class have been able to find most of the prominent organs of the head, and could I have larger maps the progress would be increased. This, effectually accomplished—and books, lectures, practice, and observation, will enable a person of ordinary intellect to be a practical phrenologist—this plan of teaching, I flatter myself, will afford a field for enterprising young men to render them-

* Such a bust has just been published by our firm.—ED.

selves useful; and were I a single man, I should have some maps printed, and with these and lectures teach the science.

If you deem my table worth notice, you may make any corrections you deem advisable, and give it a place in the Journal. Nothing would create a greater demand for phrenological works and lectures than this, or some other plan of teaching the THOUSANDS to locate the organs. Every mind thus far advanced will wish to know more of the science that should be understood by all. For why should the geography of the mind be less interesting than that of a globe? It is not. Let our youth have an opportunity to acquire a knowledge of Phrenology, and they will take hold of it. These suggestions, and the plan of teaching, are forwarded to you in hopes that they may afford some material for your use in building a system of teaching the science in common schools and lecture-rooms.

Those articles on "Progression" are certainly fine emanations from a cultivated and expansive mind, I have never read any metaphysical treatise which pleases me as well, and I must know more of a mind that can thus illustrate the mysteries of human nature.

ABRAHAM SMITH.

ORGANS.	UNDER.	OVER.	BEFORE.	BEHIND.
Amativeness	Philoprogenitiv'ness	Back of neck		
Philoprogeniti'ness	Inhabitiveness	Amativeness		Adhesiveness
Adhesiveness	Inhabitiveness	Amativeness	Philoprogenitiv'ness and Inhabitiveness	Combativeness
Inhabitiveness	Concentrativeness	Philoprogenitiv'ness		Adhesiveness and Concentrativeness
Concentrativeness	Self-esteem	Inhabitiveness and Adhesiveness		Cautiousness
Combativeness	Secretiveness	Amativeness	Adhesiveness	Destructiveness
Alimentiveness	Acquisitiveness	Cheek bone	The ear	Calculation
Acquisitiveness	Sublimity	Alimentiveness	Secretiveness	Constructiveness
Secretiveness	Cautiousness	Combativeness and Destructiveness	Adhesiveness	Acquisitiveness
Cautiousness	Approbativ'ness and Conscientiousness	Secretiveness	Concentrativeness	Sublimity
Approbativeness	Self-esteem	Cautiousness	U. P. Concentrativeness.	Conscientiousness
Self-esteem	Firmness	Approbativeness	Concentrativeness	Firmness
Firmness	Top of head	Conscientiousness and Hope	Self-esteem	Veneration
Conscientiousness	Firmness	Cautiousness	Approbativeness	Hopefulness
Hope	For P. Firmness	Sublimity	Conscientiousness	Marvellousness
Marvellousness	Veneration	Sublimity and Ideality	Hopefulness	
Veneration		Marvellousness	Firmness	Benevolence
Benevolence		Imitation	Veneration	Suavity
Constructiveness	Ideality	Temple	Acquisitiveness	Time and Tune
Ideality	Imitation	Constructiveness	Sublimity	Mirthfulness
Imitation	Benevolence	Ideality	Marvellousness	Human Nature, D. Activity, Causality
Mirthfulness	D. Activity or U. P. Causality	Time	Ideality	Causality
Individuality	Eventuality	Nose	Eyebrows, Perceptive range	
Form	Individuality	Nose	Size	Individuality
Size	Weight and Locality	Corner of eye	Weight	Form
Weight	Locality	Center of eye	Color	Size
Order	Time and Tune	Eye	Calculation	Color
Calculation	Order and Tune	Cheek bone	Alimentiveness	Eye and Order
Locality	Causality	Weight	Time	Eventuality
Eventuality	Comparison	Individuality	Locality	
Time	Mirthfulness	Color and Order	Tune	Locality
Tune	Constructiveness	Calculation and Order	L. P. Constructiveness	Time
Language	Perceptive range		Calculation	
Causality	Suavity	Locality	Mirthfulness	Comparison
Comparison	Suavity	Eventuality	Causality	
Suavity		Comparison	Benevolence	
D. Activity of Intellect	Suavity	Mirthfulness	Imitation	Causality and Comparison

MINERAL POINT, WIS. TER., Dec. 1, 1846.

O. S. FOWLER, New York.

Dear Friend: Having been a reader of your most excellent Journal this year past, and been benefited much by it, and thinking it is the best calculated of anything I have ever seen, except the sacred volume, to raise mankind to that elevated position which Infinite Wisdom has formed them, yet there is one query which the Journal never unfolded to my mind, nor have I ever seen any one who could give me satisfaction; which, if once done, would confer a great favor as well on me as on a great number of its readers. That is, HOW the mind acts on the body to give it motion? I understand the MIND to be a spirit, an immaterial substance, and know of no law by which the immaterial can act on a material to cause it to obey.

Yours, respectfully,
J. L. VANCE.

A full knowledge of animal magnetism and electricity will probably solve this question in due time.—ED.

EDUCATIONAL MOVEMENT IN CINCINNATI.—The great West is to become a theatre for the enactment of the most stirring scenes which have ever transpired. What these events are to be, depends on how their YOUTH are educated. Various accounts of the "Cincinnati High School" have given the editor more real pleasure than any similar movement which he has ever heard, because it comes nearer to his ideas of the true system of education. We shall give our readers some idea of this movement hereafter. Suffice it now to say, it is of the right kind, and in the right place. Its mainspring is MORAL IMPROVEMENT, not money. Phrenology constitutes one of the leading studies.

PHRENOLOGY IN BALTIMORE, MD.—Mr. L. N. Fowler has recently received an invitation from a large number of the most influential and distinguished citizens of this city to deliver a course of lectures on Phrenology, which has been accepted by him, and will probably be commenced during the present month.

ALEXANDRIA, ALA., *January*, 1847.

MESSRS. FOWLERS & WELLS:—

Inclosed I send you $15, with a list of thirty subscribers to the Journal. In the name of this club I hail you as the friends of humanity, the grand teachers of human science, which is destined to reform the WORLD, and hasten on that state of millenial happiness which is the hope of the Christian, by bringing man into harmony with nature and nature's God. Long may be the life, and successful the efforts, of those whose aim is the PHYSICAL, MENTAL, and MORAL improvement of MAN! In the hands of such men PHRENOLOGY will accomplish this desirable end.

Respectfully yours.
JAMES M. LITTEN.

P. S. Mr. J. M. Litten wrote the above letter, and as he was not authorized in your publications to act as agent, has handed it to me to forward.
R. A. McMILLAN, P. M.

☞ Mr. Litten is hereby authorized to act as agent for this Journal.

☞ The article on PATRICK HENRY will be concluded in our next number.

EDUCATION, FOUNDED ON THE NATURE OF MAN: by J. G. Spurzheim. The republication of this philosophical yet eminently practical work, by the joint discoverer of Phrenology, will be hailed with joy by all who love the science that it teaches—the "NATURE OF MAN," which it most ably presents. To say that this is probably the best work of that master mind, and profound student of man, is but to reiterate the unanimous testimony of all who have read it. Much as Phrenology has been opposed, no one, Christian or infidel, has ever said aught against this good book. Yet it is not tame. It is TRUE, it is GOOD, and therefore commends itself to every human mind. It discusses, among other subjects, "the perfectability of man; his improvements in arts and sciences; in religion and morality; causes of the want of success in education; singleness of the human species; THE LAWS OF HEREDITARY DESCENT; the laws of the vegetative and physical functions; duration of life; temperature, food, air, light, cleanliness, and sleep; bodily exercise; childhood; dietetic rules; direction of the faculties; importance of morality; motives to action; difference of natural endowment; education of the sexes; on public and private education; education of nations; the condition of woman; the correction and reform of malefactors; means of preventing crime; illegal action without guilt; illegal actions of idiots and madmen; on illegal actions which admit of exterminating motives," etc. etc. To which is added an appendix, containing a description of the temperaments, illustrated by engravings, and the analysis of the phrenological organs, which are also illustrated; illustrated views of the brain; and a brief description of the head and character of Dr. Gall. Considered as a whole, it will be found invaluable, not only as a directory to parents in conducting the education and moral treatment of their children, but also for the philosophy of human nature it embodies, and the AIDS it gives to all for improving their own intellects and characters.

The following is from the New York Tribune of a recent date:—

☞ "EDUCATION, founded on the nature of Man; by J. G. SPURZHEIM, M. D., with a likeness of the author, and an appendix by S. R. WELLS, containing a description of the temperaments and a brief analysis of the Phrenological faculties. Sixth American, improved by the author, from the third London edition: Fowlers & Wells, 131 Nassau-street. Not a word is necessary to commend to general notice a work emanating from the profoundly philosophical mind of Spurzheim. Even those who hesitate to receive the doctrines of Phrenology, or who reject them altogether, will find in it much that will command their highest admiration."

It is beautifully bound in a mailable form, rendering it accessible to all; 12mo. 335 pages. Price 50 Cents.

Asahel Clapp has already obtained two hundred subscribers for the present volume of the Journal. He is fully imbued with the spirit of Phrenology, and will doubtless exert an influence by which he will long be remembered.

We are glad to see Phrenology introduced throughout the Queen's dominions. The inhabitants of the Canadas are manifesting an unusual degree of interest toward this science.

ARTICLE XIII.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. IV.

(Continued from p. 46.)

But all these temporal blessings conferred by republicanism, incalculably great as they are, are but drops in the bucket of its riches. What are physical blessings, compared with mental? As inferior as earth compared with heaven. What is wealth of purse, compared with wealth of mind? Our last number showed how immeasurably republicanism contributes to the increase of property, temporal comforts, national prosperity, and, especially, to the temporal enjoyment of the many. Yet all these are the least of its blessings. That immortal declaration of governmental liberty was not content to knock off those civil fetters which bound us to our "mother" tyrant. It enfranchised MIND. It sundered those feudal fetters which had bound SOUL down to the dogmas of antiquity from time immemorial. Before, men took for granted whatever was delivered unto them, from the pulpit and the press, as well as the throne. The authority of the church ruled the opinions of men, even more than the crown their persons. They swallowed whole, without daring to examine for themselves, whatever priest taught; and obeyed religious rulers even more servilely than political. But that same act which broke the dominion of the latter, gradually unloosed the bonds of the former. Before, men had not dared to think, much less to speak, boldly and freely, on any subject; now, they dare think on all, and utter those thoughts. In short, republicanism has set the intellects of men free, as well as their bodies; and herein consists its great salvation—a salvation the half-stifled workings of which our own eyes see;—but the end is not yet. What a mighty revolution is now going on before our eyes, and even in our own souls! The very elements of society are breaking up all around us. We are in a transition state, big with the issues of mental and moral life. What the final results will be, time alone can disclose; but one thing is certain—whoever lives to see 1900, will behold a new order of things, and a new race of beings. Most existing landmarks will be swept away, and society completely remodeled. A new and greatly improved edition of society, with numerous enlargements and embellishments of humanity, will take the place of those evils and abuses under which we now groan, and human virtue and happiness be immeasurably promoted. Though we shall have no new principles of religion, for these principles are as immutable as the throne of God, yet we shall have a new interpretation and practice of them. Its perversions will be obviated, and its intrinsic

beauties, now cloaked under sectarian deformities and monstrosities, be developed, and beautify, instead of deteriorating mankind. It will not then, as now, interdict progression, but be its mighty lever. It will not then, as now, consist in nominal professions, but in the habitual PRACTICE of goodness. It will not then, as now, assume a proud, touch-me-not, aristocratic air, so utterly hostile to every precept, every practice, of the meek and lowly Jesus. It will not then, as now, be pompous and gaudy—will not say in action, "Come thou not near, for I am holier than thou,"—but will seek out the poor and degraded, and educate their intellects, while it calls forth their souls in holy aspirations. In short, those religious abuses under which mankind now groan, it is destined to rectify.

Nor will its incalculable blessings be confined to our own country merely. They will only begin here; their boundaries will be the world, and their duration eternal. Man is not always to remain that poor, ignorant, degraded, diseased, and every way pitiable object of humanity he now is. That gross moral darkness—darkness which may be felt—which now overshadows and benights our world, is to be dissipated. Cast the eye of philanthropy and intelligence over the whole earth, and what do you behold? A world lying in sin and wickedness. The nations of the east, and the places of the poets, orators, and statesmen of antiquity, tied down to mythological dogmas, and buried in heathen superstitions. Crowned heads, and still more despotic priests, both eating up all their substance, and hanging like the incubus of death upon society, palsying every effort, interdicting all reform, keeping everything as it was in the beginning, and compelling a stagnation worse in the moral and intellectual world, than the Dead Sea is in the physical; and thus breeding moral pestilence and death! O how I abominate this conservatism which interdicts progress! Its iron tyranny has ground mankind down into the dust ever since the building of Babel; and many, most of the evils, civil, political, and religious, under which we now groan, and which we are now struggling to throw off, are its pampered progeny.

But, O glorious star of promise, this stagnation of humanity has begun to be broken up! Upon one part of this dead sea the wind of reform has begun to blow, and raised those incipient waves of progression, which are destined to roll, and foam, and dash against abuses of every description, till all existing evils, however huge their magnitude, however multifarious, however interwoven with the very framework and texture of all human institutions, shall be dashed to atoms, and superseded by an exaltation and a glory of which we are too imperfect, and our powers too limited, to form the least conception. O humanity, how low art thou sunken! But how heaven-high it is thy destiny to rise! Man! thy capacities are angelic! thy nature is divine—made even in the image of GOD! And thou art yet to become his worthy children—to be LIKE HIM. Already the night of ignorance and bigotry, and consequent misery, is passing away! Already

the morning-star of thy redemption is seen peering above the horizon of thy destiny. From one spot of thy benighted sky the clouds of thy sorrows are breaking; and, O blessed prospect! the daylight of thy salvation is indeed appearing! Prepare the way, O prepare for the rising of thy sun of universal truth, unlimited happiness and perfection, and ineffable glory!

And that day-star has risen upon us. Yes, "our own, our happy land," is the favored spot. As Christ appeared, not in the gorgeous palaces of Solomon, nor even in that magnificent temple whose heaven-aspiring dome cast its shadow over his humble manger, so this millenial star passed over the Celestial Empire, with all its arrogated antiquity and pomposity; disdained conceited India and all its pagodas; found no recipient of its light in all the sunny south and prolific tropics; and, after proffering its glories to yonder throne-oppressed isle, its last dawning-place on the eastern continent, but being rejected and chased out of that kingdom of aristocracy and servitude, it dawned upon even us, the least of the least, the youngest daughter of earth, the undefiled virgin of humanity! And was it rejected? Did our fathers, on its appearing on the margin of our horizon, fold their arms and cry, a little more sleep, a little more slumber, a little more antiquity? Noble band, they welcomed this proffered day-star of humanity. They even went out to meet it. They drove out before it that antiquated dogma, the great bohan upas of man, "The king can do no wrong." They knocked off the shackles which tyranny was fastening upon them. They hunted out and strangled those vampyres of the old world which were sucking out their life's blood. They lit up the fires of freedom, and built altars to the goddess of liberty, on which they poured out their treasures, and even their life's blood, like water. They fought—they died—not for their homes and families merely, but for us, their descendants. They conquered! O glorious conquest! The sun never shown on so sainted a band! Are they not in heaven, commingling their praises to God with intercessions that the fires they kindled may not go out—may go on to consume every shackle and trammel which remains, yea, every evil which infests our earth! Our fathers fought as MORAL heroes, not as brutes! O world-redeeming band! I love the very soil which drank up your blood. I love my country, not "right or wrong." No, she is too dear to my soul to see her in the wrong, without extorting tears of sorrow. O, republicanism! how I love thee! I kneel and worship at thy shrine! Hail! O freedom! All hail! O thou principle of LIBERTY! Governmental liberty, thou art mine! Thy twin sister, liberty of thought and speech, thou, too, art mine, and I am thine! I clasp thee twain to my bosom, with an extasy of filial love and joy, as my mother and my sister. Part with thee? Never! See thy glory tarnished by vulgar hands? I'll fight—not with carnal, but moral weapons—till I die, first! My mother! I weep that thy character is not

duly appreciated, and thy angelic virtues duly loved, by all thy pretended children. But, O principle of liberty and right, thou hast one son whose whole soul is imbued with thy love, because enamored of thy virtues. That son now kneels at thy feet. He consecrates soul and body to thy cause. Every power he possesses, and, by any and every possible means, can enhance, is thine. O accept this filial tender; gird him with thy own girdle of human reform, progression, and happiness. Bestow upon him a commission to herald forth thy unadulterated truths, promulgate thy heaven-born institutions, and to enamor mankind therewith.

Apostrophe aside, republicanism is my main hope for man. Our race is to be illimitably improved, and republicanism is to improve it. Every species of human ill and evil is to be done away, and to republicanism, mainly, I look as that grand instrumentality by which "old things shall pass away, and all things become new." It, under God, is to be the great salvation of our WORLD, now dead in sins, and buried in wretchedness.

And in this way, liberty, personal, governmental, and religious, besides being the birthright of all human beings, is the only soil in which the human soul can flourish, or powers become developed. Our first republican article showed how all crowns swallowed up the labor and the energies of their subjects. This evil, monstrous as it is, is one of its least. It cramps humanity. It is to all the energies of man, mental and moral, as well as physical, what the Chinese slipper is to the foot it incloses, and whose expansion it absolutely prevents. And as this foot, accustomed from the cradle to wear its tyrant, ceases at length to put forth efforts at growth, and submits to its fold, so all the energies and powers of humanity, lashed up in the strait-jacket of antiquity, bound on them of necessity by all forms of monarchy, cannot expand themselves if they would, and at length would not if they could, but sink down palsied. How republicanism will knock off these mental shackles, and achieve these glorious results, subsequent numbers will show.

ARTICLE XIV.

SIGNS OF CHARACTER AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, NATURAL LANGUAGE, CONVERSATION, ETC.—NO. VI.

(Continued from p. 383 of Vol. VIII.)

OUR last article of this series attempted to predicate character from the walk and manner of carriage, or motion, by showing that a pompous, constrained, martial, grandiloquent walk, indicates a proud, artificial, aristocratical, conservative, hollow-hearted character; and that a finified, dandified, flourishing walk, indicates an artificial, finified, small-potato

nothingarian. Yet, to be appreciated, the article must be read; and such reading will still farther facilitate the comprehension and practical value of this, its continuation.

That the walk and style of motion is a transcript of the character, and therefore in accordance with it, was there fully shown. One other preliminary remark: No two persons walk or move themselves exactly alike. The diversity in this respect fully equals that found to exist in their respective characters. That the mode of walking and moving does correspond, in some instances, measurably, with the character, is too apparent to require proof. Thus is established the PRINCIPLE that SOME sort of relation exists between the walk and character; and since this principle obtains in part, it of course exists in whole. Nature never half does and leaves part undone. COMPLETENESS is her motto. So that, since SOME relation of coincidence between walk and character exists, therefore the relation between the two is PERFECT. Hence, every peculiarity of walk and motion contains a sign of character, and all the outlines and most of the details of mental and moral characteristics of men, women, and children, can be read in their ever differing modes and styles of carrying themselves. Our groundwork is not then chimerical, but strictly philosophical; nor our results doubtful, but certain.

Not, however, that we know how to read one in a thousand of these indices of character. Yet our want of knowledge of them argues nothing against their EXISTENCE. What is, and what is KNOWN, are two widely different things. Attention has scarcely yet been called to this subject, palpable as it is. But do not the male and female walk and style of carriage differ, and differ just as their characters differ? Indeed, why argue a point which requires only to be observed? Such observation it is the object of this series of articles to excite and direct.

Taking our stand on a balcony which commands a view of some crowded thoroughfare, behold that curious and very great diversity seen in the walk of those who pass by. The proud, touch-me-not, conservative walk of the selfish grandee has been already canvassed, as has also that of the dandified nothingarian. To take their contrasts: Yonder comes a plain-dressed, limber-jointed, unpolished, countrified looking man, who walks without making a single artificial flourish or affected motion, but moves directly forward, as if intent, not on attracting the looks of others, but simply on moving FORWARD. He walks, not to be seen of men, but to GET ALONG. When he comes to a puddle, if it is not too large, he leaps it, and rather hastens than lessens his speed; or, if it is too wide for that, he sees it beforehand, and steers for its most feasible passage, and probably jumps over its angle, though in so doing he may soil his boots. He quietly, yet quickly, passes those whose speed is less than his own, yet few, if any, pass him; but in passing them he does not turn round and look, with a half boastful smile, "There, see how nicely I passed them," but

keeps right on his own way, regardless of all behind and all before, intent only on GETTING FORWARD. He nevers looks back, and rarely sideways, yet scrutinizes all he meets, but does so before it passes to his rear,—his eye being as nimble as his foot. When he has occasion to turn a corner, he "cuts cross lots." He never goes round for looks, but saves his time and steps by taking the most direct route, though it may be more difficult, or muddy. Every motion tells; and, considering how fast he walks, he exhausts himself comparatively little, because he makes but few false motions, and makes those as easily as possible, so as to allow no useless expenditure of strength.

The characters of such men are exactly in accordance with their walk. EFFICIENCY is their leading trait. Everything they do they do right along. Nothing sleeps on their hands. Nothing which can or should be done to-day is postponed till to-morrow, but everything is dispatched in its season. Nor are they idlers, or afraid to take hold and do, but grapple right in with, and push every project to completion. If obstacles intercept their path, they leap them, or avoid what they can, and jump over or wade through the rest. They sacrifice nothing to looks, but all to the END in view. Such accomplish a great deal in a little time, and with a trifling expenditure of strength. If in business, they drive all before them, launch out, and surpass most of their contemporaries. If public men, they exert a controlling influence, and are much looked up to as public guides. Wherever they are, they are virtual captains and pioneers, and always successful—because always helping those who help themselves. Their intellects, too, are quick, keen, direct, and correct. They seize the main premises of subjects, and move right on to their conclusions. They talk and speak directly to the point in hand. Their sentences and words all carry you forward,—never sideways or backward. What they are, they are positively; and what they oppose, they oppose with effect. They are "whole teams," whichever way they draw. They think, feel, do, and live, just as they walk,—fast and to the purpose,—and will rise above most who began life with them.

Yet they are plain, homespun men. They polish nothing they say or do. All comes out just as it comes up. They take no extra time to put up anything in bandboxes, because too busy to trifle. A casual look of a young observer of the walk would think them wanting in refinement, ungainly, uncouth, and almost greenhorns, because they move rather awkwardly, and almost carelessly. But look again. That very negligence consists simply in dropping all artificial motions,—not in actual coarseness,—and this comports exactly with that directness of purpose and efficiency of action which pervades and even constitutes their characters. Superficial observers may be deceived,—are even liable to be so,—not because of any defect in these principles, but because they do not see all the signs of character, though plainly perceptible. Look closely; see all

that is observable, and then SPELL IT ALL OUT; and you will rarely be deceived, and find such observations most delightful and instructive.

We intended to have contrasted this walk with that of a trudging, waddling, labored one, but prefer to present but one point in a single article, so as to lodge one idea distinctly at a time, rather than to confuse by multiplicity; and then a comparison or re-reading of the various articles of a series will give all the advantages of contrast, without any of the disadvantages of lengthy articles.

ARTICLE XV.

MASTICATION.

THE small size of the æsophagus, or meat-pipe, through which all food must pass into the stomach, absolutely compels the crushing of food before it can be swallowed. Hence the absolute necessity for its mastication. For this purpose mankind,—all that eat,—are furnished with teeth, which, with the cheeks outside and the tongue within, to keep the food confined between them, admirably fit them, as shown in our last number, for this purpose. That description of the teeth was inserted to prepare the way for the subject of this article—a subject of the utmost importance. I do believe that thorough mastication would obviate much of the dyspepsia and disease now so lamentably prevalent. The reason for this opinion is given in the following quotation from "Physiology;" and, besides its own intrinsic importance, will serve as a sample of that work.

"To persuade as well as compel such mastication, nature has rendered it highly PLEASURABLE. Instead of food being tasteless, she has given it a far more delicious flavor than all the spices of India could impart. Yet man does not know how to enjoy a tithe of the gustatory pleasure she has appended to eating. Not one in thousands know how to eat! Not that all do not know how to eat enough, yet few know how to eat LITTLE enough. All know how to eat fast enough, but very few know how to eat slowly enough. And, strange as it may seem, few know how even to CHEW, simple, easy, and natural as this process is! Nine hundred and ninety-nine in every thousand eat mostly with their STOMACHS, instead of with their teeth! One would think that this poor slave had to perform two or three times it wonted task, simply to digest the enormous quantities of heterogenous compounds forced upon it, instead of being compelled, in addition, to do what the teeth should previously have done. Yet this practice is universal. Is eating indeed so very onerous a task, that it should thus be hurried and slighted? Most men pitch and shovel in their food in great hunks, mouthful following mouthful, thick and fast, which they give a twist or two, hit a crack or two, and poke down "in a jiffy;" eating in five minutes as much as would take a full hour to eat well. Ameri-

cans generally treat eating as they treat impertinent customers,—dismiss it, without ceremony, for something appertaining to business. Yet, than the due FEEDING of the body, what is more important? Of course, the time occupied in eating should correspond. Besides, how can we expect to enjoy the gustatory pleasure nature has associated with eating, unless we take ample time for such enjoyment? Instead of dispatching our meals to get to business, we should dispatch business and eat at perfect leisure. We should never sit down to the table in a hurry, or till we have dismissed from the mind all idea that we have anything else on hand; and should then eat as leisurely as if time and tide waited for us. The ox and horse eat as quietly as though their food was their all. Only swine guttle down their food. And well they may; for their tastes are so coarse that they eat what is most loathsome, and derive their pleasure from quantity mainly. Shall man imitate the swine? Shall he bolt his food, and hurry off to business; and thus forego gustatory enjoyment, and also shorten his days,—thereby curtailing that very business he is so anxious to do? Take ample time to eat well, and you will live probably twice as long, and this protraction of life will enable you to do the more business. Eating fast is the worst possible stroke of business policy you can adopt. Let business stand, while you eat with the utmost deliberation. Let NOTHING hurry you to, or at, or from the table. Make eating a PARAMOUNT business, and the acquisition of wealth a trifling toy in comparison. No one should deposit an ordinary meal in less than an hour. How foolish to cram it down, with swinish voracity, in five minutes! Yet sapheads often make quick eating their boast.

"Though the loss of gustatory enjoyment—that most delightful repast—consequent on eating fast, is great and irreparable, yet this is one of its smallest and lightest evils. It breaks down the stomach, and thus unmans and diseases the entire system. No other cause, if even a combination of causes, is as prolific of dyspepsia, and all its dire array of evils, as this. We have not overrated the importance of a due selection of food, yet its proper mastication is far more important. Eat slowly and masticate thoroughly, and the kind of food eaten, however noxious, will rarely break down the stomach; but eating the best selection of food fast will ruin almost any stomach. How can the gastric juice penetrate the food unless it is mashed fine? Food deposited in chunks defies its solvent power for a long time, meanwhile irritating and weakening its power; whereas, if it were well crushed before it entered the stomach, this juice could penerate or get hold of it, and digest it before fermentation occurred.

"Nor is this all. Food must be thoroughly SALIVATED, as a means of being thoroughly crushed. Hence nature has stationed five glands about the mouth—two at the back part of the jaws, called the parotid; two at the sides of the lower jaw, called the sub-maxillary; and one under the tongue, called the sub-lingual, always found at the root of boiled tongues—which secrete a half-watery, half-stringy viscid, called saliva, and discharge it into the mouth when food is presented. Chewing mingles this saliva thoroughly with what we eat; nor without it can we grind food perfectly fine, as all troubled with dryness of the mouth, while eating, will witness. Such dryness is occasioned by the weakness of these glands; but when healthy, the presence of food in the mouth provokes them to secrete and discharge great quantities of this saliva, and even the sight of food "makes

the mouth water." Tantalize a hungry dog a few minutes with the sight of his dinner, without giving it to him, and this saliva will run out at the corners of his mouth, and hang down in transparent, gelatinous strings. That clear, tasteless spittle, which lubricates every healthy mouth, especially while eating, is composed mainly of saliva.

"This secretion was not created for naught. It fulfils some IMPORTANT end in the nutritive economy, else it would not exist—especially in such great abundance. Probably half its virtues are not yet known; but the following chemical analysis of it, and some of its effects on food, attest both its utility and absolute necessity.

'M. Mialhe has recently made numerous researches with reference to the physiology of digestion. The essential bias of the alimentation of animals, he states, is constituted by three distinct groups of bodies: albuminous, fatty, and saccharine matters. The labors of modern chemists have shown that albuminous substances become assimilatable through the assistance of the gastric juice, which, by its acid, swells these azotized products, and by its *pepsin* liquefies them, a phenomenon analogous to that of diastasis on amidon. Fatty matter becomes assimilatable by the intervention of bile, but with regard to feculaceous and saccharine matter, says M. Mialhe, there is nothing positive known. This lacuna in science he has endeavored to fill.

'The new facts at which M. Mialhe has arrived, tend to show that all hydrocarbonaceous substances can only undergo the phenomenon of assimilation when they have been decomposed by the weak alkaline dissolutions contained in the vital humors; either immediately, as with glucose, dextrine, sugar of milk; or mediately, as with cane-sugar and amidon, which have to be first transformed in the economy, the one (cane-sugar) into glucose, the other into dextrine of glucose. As to hydro-carbonaceous substances, which are neither susceptible of fermentation nor of decomposition by weak acids, or alkalies in solution, such as lignite or mannite, they escape, in man, the digestive and assimilating action. But by what chemical action is the amidon transformed into dextrine and glucose? Numerous experiments have proved to M. Mialhe, that this transformation is produced by the saliva, through a principle which the humor contains, a principle comparable, in every respect, to *diastasis*. In order to isolate it, human saliva, first filtered, is treated by five or six its weight of alcohol, alcohol being added until precipitation ensues. The *animal diastasis* is deposited in white flakes. It is gathered on a filter, from which it is taken still moist, and dried in layers on glass, by a current of warm air, at a temperature of from 40 to 50 degrees (centigir;) it is preserved in a well-stoppered bottle. This active principle of the saliva is solid, white, or of a grayish white, amorphous, insoluble in alcohol, soluble in water and weak alcohol. The aqueous solution is insipid, neutral; the sub-acetate of lead does not give rise to precipitate. Abandoned to itself, it soon becomes acid, and whether or not in contact with the air. This *animal diastasis*, studied comparatively with diastasis extracted with germinating barley, presents the same mode of action. It transforms amidon into dextrine and glucose; acting on starch, and elevating the temperature to 70 or 80 degrees, the liquefaction is nearly immediate. One part of this substance suffices to liquefy and convert two thousand parts of fecula. The agents, such as creosote, tannin, the powerful acids, the salts of mercury, of copper, of silver, etc., which destroy the properties of *diastasis*, act in the same manner with respect to the active principle of saliva. At an equal weight they both liquefy and transform the same quantity of hydrated amidon. It appears, even, that the active principle of germinated barley is seldom as energetic as that of saliva, which is owing to the greater facility of obtaining the latter in a pure state. Finally, as a last resemblance, the *animal diastasis* existing in the saliva of man rarely exceeds two thousandths, and this is exactly the proportion of the diastasis contained in the germinating barley.'—*Lancet.*

"Its wonderful solvent powers, converting TWO THOUSAND TIMES its own quantity of fecula—one of the principal ingredients of food, and its liquefying starch—is the point to which special attention is invited. It thus appears that saliva, besides facilitating mastication and deglutition—for without it food would be too dry to be swallowed easily—in part dissolves the food, and prepares it for the action of the gastric juice before it enters the stomach. As cotton must go through several PREPARATORY processes before it can be woven, or as ground must be ploughed before it can be planted, etc., so food must be both ground fine by mastication, and saturated with saliva, till the starch of food, one of its most nutritive elements, is liquefied and prepared for the digestive process. How deeply important, then, that we thoroughly chew our food, and also that we keep these salivary glands in a healthy, sound, and vigorous state! The stomach has abundance of hard work to perform, after thorough mastication and salivation have prepared the food for digestion. Especially is this true of weak stomachs. Nor can the digestive process be complete, or make good blood, without this preparation. The reader will please note this principle, as we shall found several important directions to dyspeptics on it, when we come to treat of the cure of disordered digestion.

"The food is next swallowed, or passed down the æsophagus, or meat-pipe—a long duct connected with the back part of the mouth, and furnished with longitudinal and transverse fibres—which, contracting from above downward, impel its contents down into the stomach; but, contracting from below upward, as in vomiting, expel the contents of the stomach upward, into and out at the mouth, often with great force."

"FAMILIAR LESSONS IN PHYSIOLOGY FOR CHILDREN, Designed for Schools and Families, by Mrs. L. N. Fowler." The wife of the editor's brother has undertaken to supply, in part, that great desideratum—a work on Physiology for children, and will doubtless receive, as she deserves, the thanks of all those who would teach children the laws of health, and how to preserve this inestimable blessing. But the present number is already full. It will be more fully noticed hereafter. Mailable; price 25 cents. Address Fowlers & Wells, 131 Nassau-st.

"FAMILIAR LESSONS IN PHRENOLOGY, Designed for Schools and Families," by the same authoress, and written with a similar view in reference to Phrenology. Its engravings alone are worth more than its cost. Of this, also, hereafter. Mailable; price 50 cents. Address as above.

"PHYSIOLOGY, ANIMAL AND MENTAL, etc., by O. S. Fowler." We designed, in this number, to have given our readers an idea of the manner in which this work treats its subject, but want of room obliges us to defer it till some future time. Meanwhile, the extract from it on "Mastication" in this number, will serve to illustrate its mode of treating its subject.

"SELF-CULTURE, and the Moral Training of Children," by the editor, is so nearly completed, that we hope to have it for sale early in March. Mailable; price 50 cents.

ARTICLE XVI.

THE PHRENOLOGICAL CHARACTER OF PATRICK HENRY.

(Concluded from page 35.)

GREAT men are rendered so more by intuition than by culture, or even by gigantic intellectual efforts. There is a divinity, an "inspiration of the Almighty," as Job aptly expresses it, which conducts them to their results, and guides them in their prosecution of them. This "inward light," as the Quakers term it, is to them precisely what instinct is to animals, only that its order, and the subjects on which it acts, are as much higher as man is superior to brute. This inspiration is an indispensable condition of greatness—is its constituent element. It is this in the orator which conceives the idea, and supplies that felicitous manner of expressing it, which produce the desired effect. This, labored preparation and forced effort can never secure. It must be SPONTANEOUS, or not be at all; and this spontaneity is the offspring of that inspiration, intuition, or instinct under consideration.

The progenitor of this mental state we will call the soul or spirit of man—that entity called mind which constitutes the mentality. And the precise idea we would convey is this. Great men are endowed with a great amount of this soul or mentality—that is, possess an extraordinary condensation and concentration of this soul or spirit. This is, however, the product of the powerful action of their cerebral organs. But it embraces a condition of action distinct from power, which we will call NORMALITY, and define a naturalness or spontaneousness of such action which vibrates, in accordance with the nature of things, and perceives universal truth and fitness as if by intuition. This condition all men possess in a greater or less degree, and what constitutes greatness is its CONCENTRATION.

Strictly speaking, instinct appertains to man as much as to animals—indeed in a degree as much higher as he is above them. God has not conferred on brute so pure a guide, so infallible and useful a gift, and denied it to man. And the idea so generally entertained that its place in man is supplied by reason is erroneous. Are instinct and reason in conflict. Are they jealous rivals, the rise of one of which is the downfall of the other? So far therefrom, both are twin-brothers. Both can co-exist in the same person, and co-operate in piloting man to the haven of safety and the mines of universal truth; but man perverts that instinct even from the cradle, refuses to listen to its promptings, and so vitiates his whole nature as almost to obliterate its existence. Yet a few whose mental faculties are powerful and less perverted, experience this normal-

ity or spontaneousness of mind in a degree so high as to be guided and governed by it, and this makes them great. This enables the writer who follows where this, his guardian divinity, leads, to descry new and useful truths, and present them in that forcible and graphic manner which impresses all who read, find a permanent lodgment in their souls, and controls their conduct. Call it instinct, intuition—any thing you like—it consists in the powerful and NORMAL or spontaneous workings of the mental powers, and, cultivated, would make most men greater than any now are, as well as guide all who follow it into all truth. It is much more apparent in children than adults, but soon becomes choked up with the thorns of selfishness and the thistles of sin, till it ceases to grow, and finally sinks into neglect and insignificance.

PATRICK HENRY possessed this instinct or inspiration in a most remarkable degree, and yielded himself to its guidance. This constituted the secret of his oratory, and of that practical wisdom, as well as spirit of prophecy which characterized and guided this extraordinary man. It depended on that fine-grained temperament, pointed out in the preceding number, and is well illustrated by the following, from Wirt's life of Henry.

"A striking proof of this prescience is given in an anecdote communicated to me by Mr. Pope. These are his words:—'I am informed by Colonel John Overton that before one drop of blood was shed in our contest with Great Britain he was at Colonel Samuel Overton's in company with Mr. Henry, Colonel Morris, John Hawkins, and Colonel Samuel Overton, when the last mentioned gentleman asked Mr. Henry, 'whether he supposed Great Britain would drive her colonies to extremities—and if she should, what he thought would be the issue of the war.'

"'When Mr. Henry, after looking round to see who were present, expressed himself confidently to the company in the following manner:—'She WILL drive us to extremities, no accommodation WILL take place, hostilities will SOON commence, and a desperate and bloody touch it will be.'—'But,' said Colonel Samuel Overton, 'do you think, Mr. Henry, that an infant nation as we are, without discipline, arms, ammunition, ships of war, or money to procure them—do you think it possible, thus circumstanced, to oppose successfully the fleets and armies of Great Britain?'

"'I will be candid with you,' replied Mr. Henry. 'I doubt whether we SHALL be able, ALONE, to cope with so powerful a nation. But,' continued he, (rising from his chair with great animation,) 'where is France? Where is Spain? Where is Holland? the natural enemies of Great Britain. Where will they be all this while? Do you suppose they will stand by, idle and indifferent spectators to the contest? Will Louis XVI. be asleep all this time? Believe me, NO!

"'When Louis XVI. shall be satisfied by our serious opposition, and our DECLARATION OF INDEPENDENCE, that all prospect of a reconciliation is gone, then, and not till then, will he furnish us with arms, amunition and clothing; and not with these only, but he will send his fleets and armies to fight our battles for us; he will form with us a treaty, offensive and defensive, against our unnatural mother. Spain and Holland will join the confederation! Our independence will be established! and we shall take our stand among the nations of the earth!"

"Here he ceased; and Colonel John Overton says, he shall never forget the voice and prophetic manner with which these predictions were uttered, and which have been since so literally verified. Colonel Overton says at the word

INDEPENDENCE, the company appeared to be startled; for they had never heard anything of the kind before even suggested."

Another illustration of his powers of eloquence, as well of this instinct, is narrated as follows:—

"The cords of argument with which his adversaries frequently flattered themselves that they had bound him fast, became pack-threads in his hands. He burst them with as much ease as the unshorn Samson did the bands of the Philistines. He seized the pillars of the temple, shook them terribly, and seemed to threaten his opponents with ruin. It was an incessant storm of lightning and thunder, which struck them aghast. The faint-hearted gathered courage from his countenance, and cowards became heroes while they gazed upon his exploits.

"It was in the midst of this magnificent debate, while he was descanting on the tyranny of the obnoxious act, that he exclaimed in a voice of thunder, and with the look of a god:—'Cæsar had his Brutus, Charles the First his Cromwell, and George the Third' ('Treason,' cried the speaker, 'Treason, treason!' echoed from every part of the house. It was one of those trying moments which is decisive of character. Henry faltered not for an instant; but rising to a loftier attitude, and fixed on the speaker an eye of the most determined fire, he finished his sentence with the firmest emphasis) 'MAY PROFIT BY THEIR EXAMPLE. If THIS be treason, make the most of it.'

"This was the only expression of defiance which escaped him during the debate. He was, throughout life, one of the most perfectly and uniformly decorous speakers that ever took the floor of the house. He was respectful even to humility; and the provocation must be gross indeed which would induce him to notice it. Yet when he did notice it, better were it for the man never to have been born, than to fall in the hands of such an adversary. One lash from his scourge was infamy for life; his look of anger or contempt was almost death."

That he took the first bold and open stand for independence, the following quotation fully shows:—

"On the back of the paper containing those resolutions, is the following endorsement, which is also in the handwriting of Mr. Henry himself: 'The within resolutions passed the house of burgesses in May, seventeen hundred and sixty-five. They formed the first opposition to the stamp-act, and the scheme of taxing America by the British parliament. All the colonies, either through fear, or want of opportunity to form an opposition, or from influence of some kind or other, had remained silent. I had been for the first time elected a burgess a few days before; was young, inexperienced, unacquainted with the forms of the house, and the members that composed it. Finding the men of weight averse to opposition, and the commencement of the tax at hand, and that no person was likely to step forth, I determined to venture, and alone, unadvised, and unassisted, on a blank leaf of an old law-book wrote the within.

"'Upon offering them to the house, violent debates ensued. Many threats were uttered, and much abuse cast on me, by the party for submission. After a long and warm contest, the resolutions passed by a small majority, perhaps of one or two only. The alarm spread throughout America with astonishing quickness, and the ministerial party were overwhelmed. The great point of resistance to British taxation was universally established in the colonies. This brought on the war, which finally separated the two countries, and gave independence to ours. Whether this will prove a blessing or a curse will depend upon the use our people make of the blessings which a gracious God hath bestowed on us. If they are wise, they will be great and happy. If they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation.

"'Reader! whoever thou art, remember this; and in thy sphere, practice virtue thyself, and encourage it in others.—P. HENRY.'"

The above, found among his papers after his death, was labelled as follows: "Enclosed are the resolutions of the Virginia legislators, in 1765," concerning the stamp-act. Let my executors open this paper." To him, more, probably, than to any other man, except Washington, are we indebted for our independence. He was the first to break that deep solemnity which ensued on the meeting of the first continental congress. Wirt's account of this scene is as follows:—

"In the midst of this deep and death-like silence, and just when it was beginning to become painfully embarrassing, Mr. Henry arose slowly, as if borne down by the weight of the subject. After faltering, according to his habit, through a most impressive exordium, in which he merely echoed back the consciousness of every other heart, in deploring his inability to do justice to the occasion, he launched gradually into a recital of the colonial wrongs. Rising, as he advanced, with the grandeur of his subject, and glowing at length with all the majesty and expectation of the occasion, his speech seemed more than that of mortal man.

"Even those who had heard him in all his glory, in the house of burgesses of Virginia, were astonished at the manner in which his talents seemed to swell and expand themselves to fill the vaster theatre in which he was now placed. There was no rant, no rhapsody, no labor of the understanding, no straining of the voice, no confusion of the utterance. His countenance was erect, his eye steady, his action noble, his enunciation clear and firm, his mind poised on its center, his views of his subject comprehensive and great, and his imagination coruscating with a magnificence and a variety which struck even that assembly with amazement and awe. He sat down amid murmurs of astonishment and applause; and as he had been before proclaimed the greatest orator of Virginia, he was now, on every hand, admitted to be the first orator of America."

He conducted and concluded another independence speech as follows:—

"'In vain, after these things, may we indulge the fond hope of peace and reconciliation. THERE IS NO LONGER ANY ROOM FOR HOPE. If we wish to be free, if we mean to preserve inviolate those inestimable privileges for which we have been so long contending, if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained! we must fight! I repeat it, sir, we must fight!!! An appeal to arms and to the God of hosts is all that is left us!*

"'They tell us, sir,' continued Mr. Henry, 'that we are weak, unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house! Shall

* "Imagine to yourself," says my correspondent, (Judge Tucker,) "this sentence delivered with all the calm dignity of Cato of Utica, imagine to yourself the Roman senate, assembled in the capitol, when it was entered by the profane Gauls, who, at first, were awed by their presence as if they had entered an assembly of the gods! imagine that you heard that Cato addressing such a senate, imagine that you saw the hand-writing on the wall of Belshazzar's palace, imagine you heard a voice from heaven uttering the words: 'WE MUST FIGHT,' as the doom of fate, and you may have some idea of the speaker, the assembly to whom he addressed himself, and the auditory of which I was one."

we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemy shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power.

"'Three millions of people armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged. Their clanking may be heard on the plains of Boston! The war is inevitable; and let it come!! I repeat it, sir, let it come!!!

"'It is vain, sir, to extenuate the matter. Gentlemen may cry, peace, peace, but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it Almighty God! I know not what course others may take; but as for me,' cried he with both his arms extended aloft, his brows knit, every feature marked with the resolute purpose of his soul, and his voice swelled to its boldest note of exclamation, 'give me liberty, or give me death'

"He took his seat. No murmur of applause was heard. The effect was too deep. After the trance of a moment several members started from their seats. The cry, 'to arms!' seemed to quiver on every lip, and gleam from every eye. Richard H. Lee arose and supported Mr. Henry with his usual spirit and elegance. But his melody was lost amid the agitation of that ocean, which the master-spirit of the storm had lifted up on high. That supernatural voice still sounded in their ears, and shivered along their arteries. They heard, in every pause the cry of liberty or death. They became impatient of speech, their souls were on fire for action."

But the revolution achieved, neither his labors nor his influence ceased. We had a constitution to frame and ratify. As the framers of that instrument had been brought up under a monarchical government, they sided naturally toward a federal or consolidated government, in which the several states should merge their individuality into the general government. Our constitution, as first formed, savored strongly of the prerogatives of royalty. But Henry was a perfect devotee of liberty, and as complete an enemy to all forms of arbitrary power. These sovereign aspects of our infant constitution he espied and opposed, when it came up for ratification or rejection in Virginia, with a strength and force of intellect, and power of eloquence almost superhuman; and though it was carried, yet he caused a bill of rights and several important alterations to be affixed to it, which partially nullified its evils. And the practical workings of that instrument now going on before our eyes fulfil his predictions of their evils—of which in our articles on republicanism.

We have dwelt thus on his character, partly to show by what men and means these blessings of civil liberty, the value of which concomitant articles present, were achieved, that we may prize them the more highly;

and partly to say, phrenologically, that the stand Henry took, evinced the very highest grade of moral excellence—of elevated philanthropy, strict integrity, and devotion to liberty—which corresponds perfectly with the uncommon height and length of his head, or development of his moral organs. We close with the following extracts from his speech against the acceptance of the constitution.

"'The honorable gentleman who presides, told us, that to prevent abuses in our government, we will assemble in convention, recall our delegated powers, and punish our servants for abusing the trust reposed in them. Oh! sir, we should have fine times, indeed, if to punish tyrants it were only necessary to assemble the people! Your arms wherewith you could defend yourselves, are gone! and you have no longer an aristocratical, no longer a democratical spirit. Did you ever read of any revolution, in any nation, brought about by the punishment of those in power, inflicted by those that had no power at all? You read of a riot act in a country which is called one of the freest in the world, where a few neighbors cannot assemble, without the risk of being shot by a hired soldiery, the engines of despotism.

"'We may see such an act in America. A standing army we shall have also, to execute the execrable commands of tyranny; and how are you to punish them? Will you order them to be punished? Who shall obey these orders? Will your mace-bearer be a match for a disciplined regiment? In what situation are we to be? The clause before you gives a power of direct taxation, unbounded and unlimited; exclusive power of legislation, in all cases whatsoever, for ten miles square; and over all places purchased for the erection of forts, magazines, arsenals, dock-yards, etc. What resistance could be made? The attempt would be madness. You will find all the strength of this country in the hands of your enemies; those garrisons will naturally be the strongest places in the country. Your militia is given up to congress, also, in another part of this plan; they will therefore act as they think proper; all power will be in their own possession; you cannot force them to receive their punishment.'

"He continued to ridicule, very successfully, the alluring idea of the expected splendor of the new government, and the imaginary checks and balances which were said to exist in this constitution. 'If we admit,' said he, 'this consolidated government, it will be because we like a great splendid one. Some way or other we must be a great and mighty empire; we must have an army, and a navy, and a number of things! When the American spirit was in its youth, the language of America was different: LIBERTY, sir, was then the primary object.' And again: 'This constitution is said to have beautiful features; when I come to examine these features, sir, they appear to me horribly frightful! Among other deformities, it has an awful squinting; it squints toward monarchy! And does not this raise indignation in the heart of every true American.

"'Your president may easily become king; your senate is so imperfectly constructed, that your dearest rights may be sacrificed by what may be a small minority; and a very small minority may continue, for ever, unchangeable, this government, although horridly defective; where are your checks in this government? Your stronghold will be in the hands of your enemies; it is on a supposition that your American governors shall be honest, that all the good qualities of this government are founded; but its defective and imperfect construction, puts it in their power to perpetrate the worst of mischiefs, should they be bad men; and, sir, would not all the world, from the eastern to the western hemisphere, blame our distracted folly in resting our rights upon the contingency of our rulers being good or bad?

"'Show me that age and country, where the rights and liberties of the people were placed on the sole chance of their rulers being good men, without

a consequent loss of liberty? I say, that the loss of that dearest privilege has ever followed, with absolute certainty, every such mad attempt. If your American chief be a man of ambition and abilities, how easy it is for him to render himself absolute! The army is in his hands; and if he be a man of address, it will be attached to him; and it will be the subject of long meditation with him to seize the first auspicious moment to accomplish his design; and, sir, will the American spirit, solely, relieve you when this happens?

"'I would rather infinitely, and I am sure most of this convention are of the same opinion, have a king, lords, and commons, than a government so replete with such insupportable evils. If we make a king, we may prescribe the rules by which he shall rule his people, and interpose such checks as shall prevent him from infringing them; but the president in the field, at the head of his army, can prescribe the terms on which he shall reign master, so far that it will puzzle any American ever to get his neck from under the galling yoke. I cannot, with patience, think of this idea. If ever he violate the laws, one of two things will happen: he will come at the head of his army to carry everything before him; or he will give bail, or do what Mr. Chief Justice will order him. If he be guilty, will not the recollection of his crimes teach him to make one bold push for the American throne? Will not the immense difference between being master of everything, and being ignominiously tried and punished, powerfully excite him to make this bold push?

"'But, sir, where is the existing force to punish him? Can he not, at the head of his army, beat down every opposition? Away with your president; we shall have a king; the army will salute him monarch; your militia will leave you, and assist in making him king, and fight against you: and what have you to oppose this force? What will then become of you and your rights? Will not absolute despotism ensue?' [Here Mr. Henry strongly and pathetically expatiated on the probability of the president's enslaving America, and the horrid consequences that must result.]

"The chief objections taken to the constitution are reducible to the following heads:—

1. "That it was a consolidated, instead of a confederated government; that in making it so, the delegates of Philadelphia had transcended the limits of their commission; changed fundamentally the relations which the states had chosen to bear to each other; annihilated their respective sovereignties; destroyed the barriers which divided them; and converted the whole into one solid empire. To this leading objection, almost all the rest had reference, and were urged principally with the view to illustrate and enforce it.

2. "The vast and alarming array of specific powers given to the general government, and the wide door opened for an unlimited extension of those powers, by the clause which authorized congress to pass all laws necessary to carry the given powers into effect. It was urged that this clause rendered the previous specification of powers an idle allusion; since, by the force of construction arising from that clause, congress might easily do anything and everything it chose, under the pretence of giving effect to some specified power.

3. "The power of raising armies and building navies, and still more emphatically, the control given to the general government over the militia of the states, was most strenuously opposed. The power thus given was a part of the means of that aggrandizement which was obviously meditated, and there could be no doubt that it would be exercised: so that this republic, whose best policy was peace, was to be saddled with the expense of maintaining standing armies and navies, useless for any other purpose than to insult her citizens, to afford a pretext for increased taxes, and an augmented public debt, and finally to subvert the liberties of her people: her militia, too, her last remaining defence, was gone.

4. "The authority of the president to take the command of the armies of the United States in person, was warmly resisted, on the ground that if he were a military character, and a man of address, he might easily convert them into an engine for the worst of purposes.

5. "The cession of the whole treaty-making power to the president and senate, was considered as one of the most formidable features in the instrument, inasmuch as it put in the power of the president and any ten senators, who might represent the five smallest states, to enter into the most ruinous foreign engagements, and even to cede away by treaty any portion of the territory of the larger states; it was insisted that the lower house, who were the immediate representatives of the people, instead of being excluded as they were by the constitution from all participation in the treaty-making power, ought at least to be consulted, if not to have the principal agency in so interesting a national act.

6. "The immense patronage of the president was objected to; because it placed in his hands the means of corrupting the congress, the navy, and army, and of distributing, moreover, throughout society a band of retainers in the shape of judges, revenue officers, and tax-gatherers, which would render him irresistible in any scheme of ambition that he might meditate against the liberties of his country.

7. "The irresponsibility of the whole gang of federal officers (as they were called) was objected to: there was indeed, in some instances, a power of impeachment pretended to be given, but it was mere sham and mockery; since, instead of being tried by a tribunal, zealous and interested to bring them to justice, they were to try each other for offences, in which, probably, they were all mutually implicated.

8. "It was insisted, that if we must adopt a constitution ceding away such ast powers, express and implied, and so fraught with danger to the liberties of the people, it ought at least to be guarded by a bill of rights; that in all free governments, and in the estimation of all men attached to liberty, there were certain rights unalienable—imprescriptible—and of so sacred a character, that they could not be guarded with too much caution; among these were the liberty of speech and of the press—what security had we, that even these sacred privileges would not be invaded? Congress might think it necessary, in order to carry into effect the given powers, to silence the clamors and censures of the people; and, if they meditated views of lawless ambition, they certainly will so think: what then would become of the liberty of speech and of the press."

CARLYLE'S VIEW OF WAR.—"What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil in the British village of Dumdrudge, usually some five hundred souls. From these, by certain 'natural enemies' of the French, there are successively selected, during the French war, say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red, and shipped away at the public charges, some two thousand miles; or say only to the south of Spain, and fed there till wanted. And now, in that same spot, in the south of Spain, are thirty similar French artisans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and thirty stand fronting thirty, each with a gun in his hand. Straightway the word 'Fire!' is given; and they blow the souls out of one another; and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart; were the entirest strangers; nay, in so wide a universe, there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpletons! their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot."

ARTICLE XVI.

THE PHRENOLOGICAL CHARACTER OF JUDAS, WITH A LIKENESS.

No. 27. JUDAS.

THE merest smatterer in Phrenology will at once pronounce this to be a most despicable physiognomy and head. The form of the face is repugnant, but that of the head is, if possible, still worse. Though this subject has good practical intellect and business shrewdness, yet his selfish organs greatly predominate, and of course he makes use of whatever mind he possesses to secure their unbridled gratification. See how deficient in Benevolence and Veneration. See how enormous a crown. A front view of his head shows a proportionate deficiency of Conscientiousness, and predominance of propensity. He is rather short, stocky, and broad shouldered, and, of course, wide-headed. This still farther enhances his selfishness. His social organs are large. This is almost his only redeeming development; everything else combines to render his head every way bad. Few "prison birds" have anywhere near as unfavorable a set of developments, in all the aspects in which they can be viewed. This consists in no ONE organ, but runs throughout all his combinations. It is not his small Benevolence merely, nor his enormous coronal developments alone, nor his immense animal group considered separately, but it is the CONCATENATION or confluence of them ALL which deserves especial notice. As unfavorable a head can scarcely be found.

Let not the reader suppose that this likeness is a caricature. He from whom it was copied, now lives, and all who know him will at once recognize it, not only as true to life, but as not exaggerated. At any time applicants can see the original.

Yet, perhaps, the most unfavorable organic condition remains to be stated. His TEMPERAMENT is quite as bad as his head—is such as to render the head a great deal worse than it would be with an ordinary organization. This might be expected. The two always correspond. The entire man, from the soles of the feet to the crown of the head, is cut and made out of the same piece. His sandy hair, flushed cheek, quick movement, and great restlessness of body and mind, show that these animal organs are still farther animalized by great excitability and irritability of temperament. To portray a head so very bad in all its aspects, with so few counteracting conditions, is indeed most unfavorable.

Our next inquiry appertains to his CHARACTER. Does that correspond? Can any good thing come out of such organic conditions? Not if Phrenology be true. If such developments could be shown in one who had lived a long and happy life of intelligence and virtue, I would discard this science, and oppose it as zealously as I now advocate it. Yet I am relieved of this necessity. His conduct is as despicable as his head is unfavorable. He is a finished villain. Yet he is not a states' prison convict. He is too GREAT a rogue for that. As the ancients considered crime honorable, and reproached only those who were not sufficiently cunning to escape DETECTION, so the moderns let by far the most depraved criminals go unpunished just because they are cunning enough to elude the positive PROOFS of their crimes. In fact, our worst men are least punished. Of these, Judas was one. He was once imprisoned, in the old country, and this, while it only sharpened his appetite for crime, made him cautious to prey upon his fellow-men only when there was no third person by to prove it upon him—the oath of the suffering party not being admitted as evidence, because he is an INTERESTED witness.

A few examples. He loaned a man in want five hundred dollars, and took his note, on which interest was to be paid, yet it was stipulated in writing, that, in case the borrower could return it before the maturity of the note, the interest should cease. This borrower being able to pay the money before the date specified in the note, meeting Judas on the sidewalk, told him that he was ready at any time to pay the five hundred dollars, and wanted to stop the interest. Judas very politely and plausibly—and rogues are generally very pleasing in address—assured him that if he would hand the money to him THEN, it would be a very great accommodation; that he was now on a borrowing expedition, and hardly knew now to turn himself; and that if he would just hand it to him then, though he had not the note in his pocket, that he would do him a great favor, and that he would hand back the note the next time they met. The

suspecting borrower handed over the five hundred dollars in the street, and in three days was served with a bank notice that the note in question was payable at a given time and place; and, having no proof that he had already paid it, and it being in third hands, he had to pay it again.

Judas bought an interest in some mine owned by an honest, unsuspecting man, and then persuaded his daughter, a girl of fifteen, to swear a rape on the old man, so that he was thrown into prison, where he remained a long time, till pardoned out by Governor Seward. Meanwhile, Judas sold the mine and absconded with the avails.

He is now doing a thriving business, in which 12 1-2 cents occur probably hundreds of times per day. Give him a hundred quarters and he will generally hand you back ten cents, or possibly eleven, and politely say that his pennies are out, that he will remember it next time, and much to the like effect. If you insist on having the exact change—and few men will stand on a penny—he will detain you, and then invariably keep the odd half cent, by which he clears several dollars every day.

He also has occasion for the services of many boys. These he advertises to take on TRIAL, and after keeping them several months, tells them they do not answer his purpose, and thus gets rid of paying them anything. This is a uniform practice. Recently, however, one of those whom he thus tried to cheat out of his just dues, sued him, and recovered. Yet Judas prosecutes with the utmost rigor of the law, all who do not fulfil every item of their engagements. He gives nothing except on speculation; and if tenants do not pay him every cent, he attaches all the law will let him take, and turns them unceremoniously out of doors. He joined the church—some suppose to make money out of it, partly by enhancing his custom, and partly to be purser—for suspected unfaithfulness in which he was cast out. Pay such a dog, and he will bark for you, but bite you every time he can.

His anger is most violent and ungovernable. He loves some of the members of his family, but, as might be inferred from his uncommon coronal developments, is most tyrannical and cruel to all the others. In short, his entire character is a web of depraved dispositions interwoven by one continuous tissue of depravity, the tithe of which God only knows.

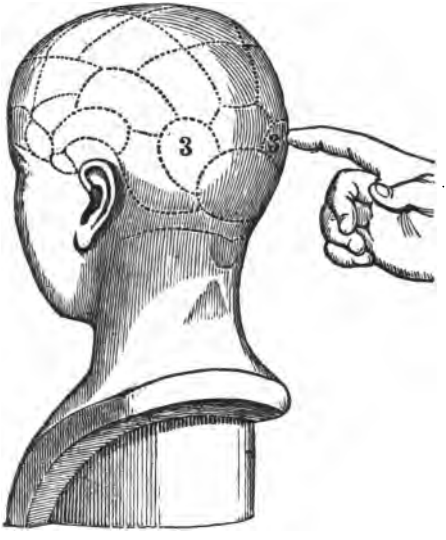
And now, reader, judge from this unequivocal correspondence between development and character, and in so great extremes of both, whether Phrenology is true. Put the two together, and if you doubt, it is because you cannot reason.

This likeness furnishes a more forcible, practical illustration of our leading doctrine, presented in the preceding volume, that shape is as organization, and organization as character—that beauty of exterior is accompanied by exquisiteness and perfection of the mentality, but that innate depravity of mind is arrayed in an exterior unforbidding, and out of proportion, if not repulsive; of which, however, in its proper place.

ARTICLE XVII.

ADHESIVENESS—ITS DEFINITION, LOCATION, AND ADAPTATION.

"A new commandment give I unto you, that ye LOVE one another." "Love is the fulfilling of the law."



28. LARGE ADHESIVENESS.

FRIENDSHIP; the SOCIAL INSTINCT; love of SOCIETY; desire and ability to CONGREGATE, ASSOCIATE, VISIT, form and reciprocate ATTACHMENTS, entertain FRIENDS, and seek COMPANY; CORDIALITY. Located an inch and a half upward and outward from Parental Love at 3. Or thus: place one angle of an equilateral triangle, the sides of which are an inch and a half long, on Parental Love, and the other two angles will be on the two lobes of Adhesiveness. It is large in the accompanying engraving. It joins Parentiveness.

LARGE Adhesiveness loves company, forms friends easily, and seeks their society often; is confiding and cordial, and liable to be easily influenced by friends; trusts in them, and will not believe wrong of them; has many friends, and takes great pleasure in their society; places friends before business; and feels lost when separated from them, and almost distracted at their death.

SMALL Friendship is cold, unsocial, averse to company, uncongenial, unconfiding, forms attachments slowly, and then breaks them for slight causes, and places business and the other faculties before friendship. Such have few friends, and usually many enemies.

ADAPTED to man's requisition for society, combination, and community

of interest. Without this or a kindred faculty to bring mankind together into villages, companies, and families, every human being would have wandered up and down in the earth ALONE, alienated from all others, his hand, Ishmael-like, "against every man, and every man's hand against him," without society, without any community of feeling or concert of action, and even without written or verbal language, and consequently destitute of all the pleasures and advantages now derived from conversation, news, papers, sermons, lectures, schools, and the institutions to which they have given rise, and also without one friendly feeling to soften down his austerity and wrath, or draw him toward his fellow-man. Consequently, nothing could have been done more than one could do alone—no companies formed for trade, mechanical, public, or other works; no religious, political, scientific, or other societies would have been formed; and no community of interest, or feeling, and concert of action, as well as direct pleasure in friendship, could have been experienced. And since each faculty in one constitutionally excites the same faculties in others, and thereby all the other faculties, without friendship to bring mankind together so that their faculties may mutually excite each other, half his faculties, having little or nothing to stimulate them, would have lain dormant, and the balance have been but feebly exercised. Without friendship to bring mankind together, ambition, imitation, mirth, kindness, justice, and many of his other faculties, would have had only an exceedingly limited arena for their exercise; concert of action could not have been secured; and green-eyed jealousy, burning animosity, and dire revenge, would have blotted out the pleasant smile of glowing attachment, palsied the hand of friendship, suppressed the cordial greeting of old associates, and converted into rancorous hate that silent flow of perpetual happiness which springs from the exercise of this faculty.

The cultivation of an element thus beneficial in its influence is, therefore, most important. Men should NOT wrap themselves up in the frigid cloak of selfish isolation, but should open their generous souls to the reception and expression of cordial friendship. We were not created to live alone, nor can we close the door of warm-hearted friendship without shutting out the light and warmth of life, and locking ourselves up in the dark dungeon of exclusiveness. The recluse and the misanthrope violate a fundamental law of their being—this cardinal law of LOVE—and suffer the penalty in that desolation of soul which congeals all the finer and sweeter emotions of life. The aristocrat is not human. He stifles an important element of his nature, and is therefore maimed and halt, destitute of this cardinal virtue. Would that such could see no human soul till their icy fetters broke loose, and they could once more look upon all mankind as brothers, and greet them as friends.

And are these money-made nabobs really so far above their fellow-men? Can standing on a paltry pile of shining dust make them men? Is the possession of wealth indeed so much above that of WORTH? Do not the human VIRTUES constitute NATURE'S noblemen? Who are her aristocracy and crowned heads? Shall THINGS be exalted above men? Shall money, the work of men's hands, be rated above intellectual greatness and moral worth—the highest works of GOD? And so MUCH above, that the holders of the former disdain to exchange the look of recognition? And all in his land consecrated to EQUALITY? Republicans, ha! yet too grand to

speak to brother republicans and even human brothers! Great republicanism, this! Aristocratical distinctions here, on this soil consecrated to freedom and "equal rights!" Out upon such grandiloquent pretenders—such apes of feudal nobility! If you are indeed so extra noble, produce your TITLE, and then abdicate these shores consecrated not to rank, but to EQUALITY. This is no place for you. Would it not be impertinence—a breach of every principle of decency—for an infidel to thrust his doctrines upon a religious assembly? and is it not more so for you to thrust your aristocracy into the faces of us freemen? This is OUR soil, not yours. These are FREEDOM'S borders, set apart and baptized to LIBERTY, not to caste. Why inflict yourselves upon us? Here you are eyesores. Our fathers fled from just such claims as you set up, and came here that they might sit, unmolested by aristocratical pretensions, "under their own vines and fig-trees" of equality. And yet you indecently and impertinently set yourselves up right here in our very midst as our chiefs, to be looked up to and bowed down to, just because you possess—perhaps wrongfully—a few more DOLLARS than we. If you will be so grand, go to England, or Russia, or Turkey, where caste forms a part of their institutions—not force yourselves upon us FREEMEN. You have no right to stay on our soil unless you will consent to stay as our EQUALS. If you are too good to be our friends, go where men are good enough so that you can deign to speak to and associate with them on friendly terms. Why don't you? Because your aristocratical pretensions would not pass current there. The mushroom, codfish, stockjobbing aristocracy of our nation is utterly contemptible anywhere, but a perfect OUTRAGE in this country. I repeat, away with you. You are usurpers and traitors to our institutions. Go home, go home to the old world and stay there, not inflict your puerile pretensions upon us freemen, and in our own temple of liberty and equality. Come, hurry, and be off. Or else, down with your flag of exclusiveness. Meet us as equals, and we will let you stay and make you welcome. Come, off with you, or else subscribe practically to our constitution of EQUALITY.

And let us all cultivate cordiality and brotherly love toward all mankind. Let travellers, and all who are casually thrown together, whether temporarily or permanently, open the portals of their hearts, and "scrape acquaintance" at once. Let them freely exchange views and feelings, and while away their otherwise tedious hours by social conversation and friendly chit-chat. These modern ceremonies, this requiring formal introductions, and punctiliously waiting for the last call to be returned, or letter to be answered, before friendly intercourse is resumed, are cast completely into the shade by this great requisition for the unrestrained exercise of cordial friendship.

NOTICE.—Want of room compels us to throw the balance of the article on Adhesiveness, together with much additional matter, the Big Woods resolutions included, over into our next number.

MISCELLANY.

For the Phrenological Journal.

PROPOSED PHRENOLOGICAL CONVENTION.

MR. EDITOR: Having long entertained a desire to see and hear all the phrenological lecturers in the United States, I have hoped to see a movement made for an American Phrenological Convention, to be held in the city of New York. Every subject of public regard must have its convention; temperance, religious sects, common schools, politics, and many other interests, have conventions, to exchange thoughts, compare notes, make suggestions for future usefulness and success, and to "do all other acts and things lawful to be done," for the final triumph of each cause respectively. Now, why can we not have a convention of all the phrenological lecturers, and delegates from the numerous phrenological societies in the United States, to be holden at Clinton Hall, New York, in June next, or at such other time and place as shall be thought best? I have a plan in my mind, how such a convention might be usefully employed for a few days; but I shall reserve it for the present, hoping you will draw a plan of the object and labor of such a convention, and urge an early meeting, through your valuable pages. I want to grasp the hand and see the head of every lover of the true mental philosophy.

Yours, truly,

Jan., 1847. N. SIZER.

NOTE BY THE EDITOR.—Such a convention is most desirable, and the Journal will gladly do all in its power to promote it. The principle brought forward in the article on Adhesiveness in this number, that co-operation is strength—that the friends of reform have only to UNITE—strongly recommends, and even imperiously DEMANDS, such a convention. For years the editor has desired one, but waited for matters to ripen. The time to appoint one has finally come. June may be too early to mature the plan, and duly to extend the notice, yet it is now high time to agitate this matter. Our next number will present our views more fully on the importance and character of such a convention; meanwhile we solicit the views of any and all interested, in either its appointment or its kind. One thing is certain—a desperate effort is now in vigorous prosecution to arrest the progress of this grand instrument of reform. And these efforts of its enemies must be MET. The contest has been commenced, and now, of all other times, is demanded a grand rally of its friends. In this crisis the Journal will do ALL IT CAN. Who will help?

PHRENOLOGY IN HARTFORD, CT.

HARTFORD, Jan'y 18th, 1847.

In December, 1845, Mr. L. N. Fowler delivered a full course of lectures on Phrenology and Physiology in this place, which were listened to by a large number of our most intelligent citizens. At the urgent solicitation of a number of his auditors, he was induced to deliver a short course of lectures before a class formed for the purpose of receiving instruction upon those subjects. At the close of his teachings, a portion of his pupils organized a society for the far-

ther investigation of these sciences, and from that time to this, the society has continued its meetings regularly, which have been conducted in the following manner: They have been held two evenings of each week; one evening devoted to the examination of the heads of persons, invited by a committee appointed for that purpose, some one or more faculties of the mind, or some one of the temperaments, being selected for particular consideration each evening; and the other to the discussion of subjects immediately connected with, or influenced by, the teachings of Phrenology and Physiology. Believing, as most phrenologists do, that when the principles of these sciences shall become generally diffused, important changes or modifications will take place in education, in its most extended signification, they have deemed it proper to give such discussions a prominent place in their exercises. Recently the society have commenced filling charts of character, which have given general satisfaction. It has also taken the agency of the "Phrenological Journal," and the members exerted themselves to increase its circulation. Mr. Thos. T. Fisher has been appointed to transact the business of the agency, at whose store subscriptions are received.

The society has now been in being for more than a year, and during that time has endeavored to give the subject of Phrenology an impartial, and so far as possible, a thorough investigation. The result has been, the complete confirmation of the truth and claims of the science. In every case examined, we have found the character written indelibly upon the organization. Observation and examination have forced upon us a conviction of the truth and practical importance of the science of Phrenology. May the day soon visit us, when a knowledge of this "divine" science shall pervade the world, shedding its benignant blessings alike on all.

A MEMBER.

NOTE.—Will correspondents who notice societies please give the NAMES OF OFFICERS? This society takes over one hundred copies of the Journal.

For the Phrenological Journal.

BR. EDITOR—Having just returned from a professional tour, I thought it would not be uninteresting to your readers to hear of the progress of the science of Phrenology in the country.

I commenced a course of lectures on Christmas night at Honesdale, Pa., where the sum of fifty dollars had been raised for six lectures; and although the weather, and some prejudices on the part of a few influential persons, were much against me, yet the lectures were well sustained, and many books were sold, and examinations made, besides receiving some forty subscribers to the Phrenological Journal. The friends of the science there are determined to sustain it in spite of all opposition. I am sorry to say that there are a few people there who, though they believe in Phrenology, are afraid of its tendencies, and thus refuse to give it their influence—a course entirely unphilosophical, not to say unchristian. Those, however, who attended the lectures considered themselves amply paid for all their trouble and sacrifice, although several of them went through snow, rain, and mud, from six to ten miles on foot and back again each night to hear them.

My next course was delivered the following week at Libertyville, ten miles north of Ithica, New York, where twenty-five of the leading men of the place pledged fifty dollars for the course. This company embraced both believers and skeptics.

They went to eight or ten dollars expense in publishing the lectures; and although the weather was very severe and unpleasant every night of the course, yet the house was crowded, and the majority came from one to four miles, there being no village in the place; and if energy, perseverance, and sacrifice of comfort, in exposures to the cold, and sitting two hours and a half every night for seven nights in succession, on seats without any backs to them, are

favorable indications of good qualities for a wife, then there are about twenty in Libertyville who stand thus recommended. The interest increased until closed by a free lecture on Sabbath evening, on the moral nature, responsibility, and duty of man, given in a large Methodist church, which was full of listening and delighted hearers. I do not remember of having given a course of lectures so satisfactory to all parties as this. The skeptical were convinced or silenced. The receipts of the course more than paid all expenses, and the surplus, in accordance with the spirit which first actuated them in obtaining the lectures, was spent in Phrenological and Physiological books, which were made free to all the families of the twenty-five subscribers, and subscriptions were opened, so that others might share in the same privileges by paying twenty-five cents, to be appropriated to the purchase of more books. They thus bid fair to have a fine collection of choice and important books for general use. I left them eagerly embracing the opportunity to become members.

My third course was given in Winstead, Conn., where another fifty dollars had been pledged. The lectures here were well sustained, and the interest increased with the advancement of the course, and converts began to be multiplied, and some thirty subscribed for the Journal: also about the same number at Norfolk, an adjoining town, where I was invited to give a course, and where some who had been violently opposed to the science were persuaded to attend, and became firm believers. The most interesting lecture of the course in all these places, to men of all religions and creeds, was the one on the moral nature, duties, and responsibilities of man. This lecture appears to be liked equally well by all, regardless of their professions.

But one common result has grown out of these lectures, namely: those who attend the course through are forced to the conclusion, that their sense of moral obligation was increased, and that they had no right to indulge in many habits to which before they yielded without restraint. I refer more particularly to habits connected with the appetite, especially in the way of using tobacco—a most difficult habit to break off, yet many in every place, contrary to very strong power of habit, by appeals made to their moral sense and judgment, not only throw away their tobacco, but strenuously urged others to join them in signing the tobacco pledge which they had drawn up. The fact is, phrenological preaching is more appropriate and effectual than many suppose.

L. N. FOWLER.

The following resolutions were passed at the close of L. N. Fowler's lectures in Winstead, Conn.

Inasmuch as the science of Phrenology, when rightly understood, tends to make men better and to improve the condition of mankind,—therefore

Resolved, That as a community, we tender our thanks to Mr. L. N. Fowler for his unremitted exertions in elucidating the principles of Phrenology, and rendering his lectures in this place both instructive and interesting.

Resolved, That in our opinion the SCIENTIFIC SERMON delivered by him on Sabbath evening is calculated to advance the cause of Christianity; to make men place a higher estimate on virtue and a virtuous life; to destroy sectarianism, in order that unanimity and harmony may prevail among the followers of Christ, and leave men to look from nature up to nature's God.

And, as your labors with us have closed, may the reflection that you have advanced the cause of humanity in Winstead be a source of encouragement and satisfaction to you in after life.

The above resolutions were passed in open meeting by a unanimous vote.

WHEELOCK THAYER, Chairman of Committee.

Winstead, Jan. 25, 1847. E. S. WOOLFORD, Clerk.

THE ATTACK of the "Ladies' Repository" on Phrenology is on file for examination, and, if deserving, for review.

PHRENOLOGY IN HASTINGS, N. Y.—"It is of no use to try to make money in this business. We must labor for the good of the CAUSE, and look for a reward in the increasing intelligence and happiness of the society that surrounds us. We look to Phrenology as the star destined to lead us from mental night into the perfect light and liberty of the sons of truth. People here are just beginning to inquire what they are—their origin, dignity, and destiny; and to find that the road to happiness is perfectly plain and easy—that this world is a vale of tears only because men make it so, not because God designed it."

L. F. S.

SURGERY AND MAGNETISM.—Dr. James Ashley, of New York, has performed upward of FIFTY SURGICAL OPERATIONS on different persons without pain to the patient, within the last two months, and in every case yet attempted. The following is from the *Gazette of the Union*:—

"We know the Doctor to be an honorable, learned, and high-minded gentleman, and a regular and distinguished practitioner, and therefore feel a degree of confidence. We have no doubt that MESMERISM in the hands of skilful and honest men, such as Dr. Ashley, may be used with much success in many cases of disease."

"THE SCOTLAND COURSE OF LECTURES"—drew out all classes—old and young, religious and liberal—for many miles around, and filled the church in which it was held fuller than it was ever known to have been before. Such a concourse, in spite of the weather, in so thinly populated a district, night after night, from first to last, and such increasing interest and general assent to the truths delivered, show that the people are coming en masse to investigate this new doctrine, to examine which is to believe. A general expression of gratitude was made to Mr. McElroy and others for serving up so rich a treat to their fellow-citizens. About one hundred and fifteen subscribed fifty cents each for a ticket admitting themselves and families, beside which from twelve to twenty dollars were taken at the door, so that the expenses were more than covered by the receipts. The surplus was tendered to Mr. Joshua Hutchinson, one of the celebrated singing family, who kindly treated the audience to some of that soul-inspiring music so peculiar to this gifted family.

JUDGING OF CHARACTER BY THE HANDWRITING.—With the request, often made by correspondents, that we would predicate their characters from their handwriting, we can rarely comply for want of time. Such applicants must not, therefore, complain if we do not accede to their solicitations. The principles laid down in our article on this subject, will enable all such to become their own chirologists.

A PHRENOLOGICAL SOCIETY has just been formed in Republic, Ohio. Its object is to qualify every member to become a PRACTICAL PHRENOLOGIST. A worthy object truly, and we hope they may succeed in sending forth many strong and well-trained teachers to spread the glorious truths of this science throughout the vast regions of the West. A. H. Westbrook, President; O. E. Page, Vice President; H. Bromley, Secretary; E. B. Page, Treasurer, Daniel Norton, Librarian.

APPLICATIONS FOR LECTURES are almost daily reaching us from east, west, north, and south, or else inquiries respecting our terms. To save the time of answering all these letters separately, and to give those who may wish the services of the editor or his brother, all required information, we repeat, that our terms are ten dollars per lecture, or six lectures for fifty dollars; and in that proportion for as many more as may be required. When this sum is pledged, one of us can generally give the course, unless the distance or expense is too great.

We stipulate for the fifty dollars, not because we cannot generally make more "on our own hook"—for neither of us have yet given a single course the receipts of which did not pay our salary after defraying all expenses, and they generally far exceed both—but in order to awaken a PERSONAL interest among the citizens, so that our lectures may do the more good. We feel that our strength is too precious to be wasted, and therefore prefer to visit those places where the way has been previously prepared, and we are wanted. We require the fifty dollar subscription not so much on account of the money itself, as of the co-operation of subscribers, and the character thus given to the course.

Several inquiries have been sent us to ascertain whether we will visit places in Ohio, or Michigan, in case the required fifty dollars should be raised. Our answer is that, though the travelling expenses would exceed the receipts of one or two courses, yet if a sufficient number of subscriptions should be raised to warrant it, one of us might, perhaps, be induced to spend next winter in the West, where we have so many cordial co-workers. Those, therefore, who would secure our services there, may set subscriptions on foot, with some prospect of our being able to pay them a visit. We love the West and its spirit, and should be delighted to sow phrenological seed in soil thus rich and congenial. Send on your applications, and we will answer as soon as we see whether there is sufficient interest to warrant our going. One suggestion touching the mode of raising such subscriptions. Sometimes from ten to fifty persons pledge themselves to make up their proportion of whatever amount the receipts may fall short of the expenses, and share equally any surplus, and fix the price of admission. At Scotland, Pa., subscriptions of fifty cents entitled the subscriber to attend the course and bring his family; and after ninety had been obtained, they felt certain that the receipts would cover the balance, yet pledged their proportion if they did not.

Though we will let all such associations pursue their own course, yet allow a suggestion. TO DO GOOD is the great object of the lecturers. PHILANTHROPY, not money, should control the conditions. Hence, why not let the subscriptions run something as follows:—

We, the undersigned, agree to pay the sum placed opposite to our respective names, for a course of lectures to be delivered by Messrs. O. S. or L. N. Fowler, on Phrenology, provided their services can be procured.

Let the lectures be free, and if thirty or forty dollars only are subscribed, over the expenses of room, notices, etc., three or four lectures only will be given; whereas, if sixty or eighty are subscribed, seven or eight will be given. This will also allow subscriptions to be added, and the course to be extended, or repeated, at the option of the citizens.

OPEN DOORS, though they may crowd subscribers out of choice seats, will nevertheless secure the attendance and conversion of many who would not

otherwise go, and show that liberality and nobleness of spirit so pre-eminently inculcated by Phrenology, and every way enhance the usefulness of the course. Yet, where pay lectures are deemed best, we will furnish tickets. We can also strike bills, at a trifling cost, from our stereotype plates.

The editor's duties, and the preparation of his works, precludes his lecturing so much as his brother, whose devotion of his whole time to lecturing and examining the better prepares him to excel in them.

"PLEASANT AND PROFITABLE.—A lecturer on Phrenology called upon us the other day to hold an argument upon his 'science.' After we had spent some time in a very foolish attempt to convince him that it was all a 'delusion,' he said, 'Well, sir, we find it a very pleasant and profitable humbug, and so long as we continue to do so, we shall stick to it.'(1) 'No doubt of it,' we told him; and after he had informed us that he sells ten thousand of each of his publications, he took his leave.

"This is the secret of the zeal for these various and kindred schemes of imposition. (2) Between two and three thousand copies are eagerly bought of any tract, book, or paper that may be put forth by the Sweden-Mesmer-clairvoyant school of philosophers in this city, and so long as there are so many to buy, there will be plenty of men to make the books to sell. If a learned writer should now make a book on the doctrine of justification by faith, or the divinity of Christ, there might not be copies enough sold to pay the printer's bill. But make a book to show that a boy who never had six months' schooling can quote Hebrew when he is asleep, and see the rings around the moon, and the book will be sold by the thousand." (3)—*N. Y. Observer.*

(1) Misrepresented, till it is untrue. Such varying from strict truthfulnes is not exactly the thing for a standard CHRISTIAN paper. But it refutes itself; for who, not greener than a June squash, would make such a confession, were it even true, and to a professed enemy to his cause at that?

(2) And may not one "secret" of the Observer's zeal be found in its being so "profitable?" Is that paper which has amassed a princely fortune just the one to condemn others for making "profits?" To make money is the order of the day, but to amass a HUNDRED AND FIFTY THOUSAND dollars by speculating in His religion who had not where to lay his head, is bad enough, in all conscience. Let such profit-loving, glass-house tenants take care how they throw profit-condemning stones.

(3) The "secret" reason why these books on sectarian themes do not "sell enough to pay the printer's bills," while a single phrenological work has sold this year, not by the ten thousand, but by the HUNDRED AND THIRTY-FIVE THOUSAND, is because the former do not reach the INNER TEMPLE of the human soul; while the latter gives its readers something TANGIBLE AND SOUL-INSPIRING. Dry, didactic, sectarian dogmas do not go home to the MOTIVES AND CONDUCT OF mankind, while Phrenology tells men what they are by constitution, and how to CULTIVATE their god-like powers. This is the "secret" reason why the Observer party, according to its own confession, is running down and running out so alarmingly fast. This fact, thus incidentally confessed, is so palpable, that it might have spared itself those piteous wailings "before men," for we knew it before. But if it cries so piteously now, what will it do ten years hence? Why has the Observer's subscription list declined six thousand, while that of the Journal has increased from three hundred to over twelve

thousand? The following extract from a letter of one of our correspondents answers:—

"MIDDLETOWN, FRED. CO., VIRGINIA, *January* 27, 1847.

"MY DEAR SIR:—The works and papers sent me by you have arrived in good order, and are quite to my mind in all respects. I can now say I have every work written and published by our distinguished friends, O. S. and L. N. Fowler, that is at all "pleasant and profitable," save the first four volumes of the Journal.

"Please present my very best compliments to Mrs. Wells, and assure her that she will always be borne in kind remembrance by me, if prompted by no other consideration as long as the history of Volume V. of the Journal is retained in my recollection. Excuse me for persuading myself to call upon her to recommend to me a religious newspaper, as I am utterly at a loss to make a selection, being, as they generally are, so far in the rear of the age, as is aptly illustrated by your august contemporary the New York Observer, which paper I have recently very "pleasantly and profitably" ordered to be discontinued. Should she hesitate to specify any particular one, request her to send a number of that one her brother O. S. F. thinks most worthy of patronage, whenever an opportunity is afforded.*

"Your friendly brother in Phrenology,

"H. H. HITE."

And this decline of the Observer and its satellites, and increase of Phrenology, is destined to go on. The inquiring spirit of the age is fast patronizing MERIT, not antiquity. Phrenology shines the brighter the more it is examined. To this investigating ordeal the Observer and its dogmas must submit. Men, excepting a few blind followers, will not hereafter, as heretofore, be deterred from thinking for themselves by the bulls of either Popes or Observers. Retard our cause you cannot. All you say will only weaken your position, but strengthen ours. TRUTH is mighty. You yourself provoked the existing warfare between your spurious Christianity and Phrenology, and must abide the issue.

PHRENOLOGY IN PHILADELPHIA.

The editor has just closed two most successful courses of lectures on Phrenology in this eminently scientific city. The large lecture-room of the Chinese Museum, in which Combe lectured, was filled every night of the last course; the average attendance exceeded FIVE HUNDRED, although the lectures were continued every successive evening for twenty nights. The applicants for professional examinations were much more numerous than could possibly be waited on—an additional proof that the progress of Phrenology is triumphant.

An incident occurred, the last evening but one, worthy of narration. After the lecture, an "Observer" disciple came forward and requested permission to

* No such a religious paper as our correspondent requests us to recommend, is, to our knowledge, published—all being devoted to some one-idea-ism, destitute alike of Christianity and philosophy. Phrenology demonstrates the existence of moral faculties, and thus proves that they should be exercised, and by locating the moral by the side of the reasoning organs, shows that the two should be exercised together. Hence, we require a religious paper which shall base its moral appeal on the nature of things, and present and enforce the observance of all the laws of our being. No such paper exists, yet is the great desideratum of the age. But wait a little.

address the audience, which was granted. After admitting that the lecture was full of wholesome moral truth, he went on to weep because itwas directing attention from the heart to the HEAD—that the head was of little account, so that the heart was only right; that we must be converted or be damned; that this needed change occurred instantaneously, but that the "bumps" exhibited no such sudden change, and therefore Phrenology was in conflict with religion; and much more to the same effect. Meanwhile some of the audience began to scrape and hiss. I raised my hand and requested them to hear him through, though his remarks were ill-timed, and added that it ill became phrenologists to restrain freedom of speech by force, etc. At the conclusion of his zealous effusion, I remarked that I had always supposed, yet might possibly be mistaken, that the heart circulated the blood, and did nothing else, while all mental operations, religious emotions included, were exercised by the head; and appealed whether the lecture of that evening had not conveyed as much moral truth—as much incentive to both morality and holy aspiration—as any sermon they ever heard; whether Phrenology was not pre-eminently entitled to the countenance of the religious, because it enforced practical piety and goodness in the strongest terms, yet that religionists were its principal opponents. I also showed that Phrenology did not conflict with his alleged sudden "change of heart," because this change did not increase or diminish the POWER of the faculties, but simply changed their DIRECTION; that is, that it neither enhanced nor decreased the musical, or the reasoning, or any other powers, but simply made the secular singer a religious singer, and the reasoner on worldly matters a reasoner on religion, but never made poor singers or reasoners good ones, or good ones poor, and thus of all the other faculties; that, in short, it simply changed the DIRECTION of the faculties, not their power, and therefore required no change in the organs, and hence did not conflict with the change in question; and referred, for a full exposition of this subject, to my works on Religion and Phrenology, 60,000 copies of which were before the public. I added that those who knew so little of this science, as his objection presupposed, were not exactly the ones to condemn it, yet were generally loudest in their denunciations.

While I was replying, he and several of his brethren left; on which I called the attention of the audience to their destitution of good manners, to their consciousness of their own weakness in running as soon as they had fired their popgun, for fear of getting shot if they stayed, and especially to that consummate bigotry, which, while it spoke where it had no right to speak, closed eyes and ears against all examination of this subject—a course not altogether unknown to his clique.

LECTURES IN NEW YORK.—The editor will commence a course of lectures on Phrenology, Physiology, and their applications to human improvement, self-culture, juvenile education, intellectual discipline, matrimony—or selection, courtship, and married life—the character of woman, hereditary descent, etc., at Clinton Hall, the first Monday in March, and continue it three weeks, every Monday, Tuesday, and Friday evenings. A good opportunity is thus furnished to those who would enhance their phrenological knowledge, or fit themselves for practicing the science, or securing phrenological examinations, to do so.

ARTICLE XVIII.

THE PHRENOLOGICAL DEVELOPMENTS AND CHARACTER OF ELIAS HICKS, ACCOMPANIED WITH A LIKENESS.

No. 29. ELIAS HICKS.

OF our physiognomical doctrine that strongly-marked features indicate correspondingly prominent mental characteristics, Elias Hicks furnishes a forcible example. Unless the owner of a face thus distinct and striking in all its developments made an impression on those around him as positive as his countenance makes on the eye, our doctrine would fail in this particular instance. Yet the correspondence here is perfect. From obscurity he rose to great public consideration and influence, simply by the might and vigor of his own intellect. The sensation he created was tremendous, though less appreciated out of his denominational body than in. To move as steady and almost phlegmatic a sect as the Quakers with as violent commotion as he did, required just that innate vigor of mind and power of feeling which his Physiology and Phrenology evince.

His head was narrow and high. The animal organs were therefore small, and moral large. His governing phrenological group was his

moral: mark how strikingly this coincides with his character and life. His moral faculties towered far above all others, just as did his moral organs. Very rarely indeed do we find either as strongly marked—the latter in the head or the former in the character.

ACQUISITIVENESS was small. See how thin the head at this point. Accordingly, he never preached for money, and cared little for property.

SECRETIVENESS was also small; and with what honest boldness and power he spoke out the undisguised convictions of his mind. To see a wrong was with him to reprove it, without the least policy or reserve.

And then see how the head rises and spreads at BENEVOLENCE, VENERATION and SPIRITUALITY; yet minutely to illustrate the coincidences of these immense developments with his character, would be to detail the history of his eventful life. For disinterested goodness and fervent piety, few men have ever equalled him.

FIRMNESS was evidently very large, yet this inference is founded on his physiology. Though the aspect in which this likeness was taken hides this organ from observation, yet we never knew such a physiological constitution unless accompanied with immense Firmness; and Hick's decision of character was most extraordinary, and his perseverance indomitable. See how he held to his purposes and labors in spite of almost unparalleled opposition.

COMBATIVENESS and SELF-ESTEEM usually accompany physiologies like his; and at least the former must have been great in his character. Hence his moral boldness and fearless promulgation of TRUTH in spite of consequences.

His INTELLECTUAL lobe was also deep and high. Wherever the face is long, as his was, all the organs run UPWARD—and indeed so does the entire character. The depth from his ears forward to his intellectual regions, was evidently immense, as that from the ears upward to the moral organs has already been shown to have been. Mark, also, the great HEIGHT from the root of his nose upward. Hence the extraordinary quickness, clearness, and productiveness of his mind.

His very large INDIVIDUALITY, EVENTUALITY, and COMPARISON coincides perfectly with his extraordinary shrewdness, sagacity, versatility of mind, penetration, and clearness of exposition, as well as effective mode of communicating his ideas, to which, also, his LANGUAGE, which this portrait shows to have been uncommonly large, greatly contributed.

Observe, moreover, his extraordinary development of Order, and see in his Journal, and throughout his entire public and private life, how perfect the coincidence between his head and character in this respect. Indeed, all his perceptions were large, and hence that eminently PRACTICAL cast of all his labors and writings.

Notwithstanding all his labors, and that tremendous excitement of which he was the mover and focus, he lived to the great age of eighty-

two—conclusive evidence of an extraordinarily powerful constitution, which his physiology abundantly confirms.

Indeed, the coincidence between his head and character was most marked in every respect; as will be seen by comparing the preceding summary of his phrenological and physiological organization with the succeeding biographical account of this eminently great and good man, and with extracts from his writings.

This distinguished member of the Society of Friends was born in the town of North Hempstead, Long Island, on the 19th of March, 1748. His education was very limited; and at the age of seventeen he was placed an apprentice to the trade of a carpenter, which he industriously pursued for several years. On the 2nd of January, 1771, he married Jemima, daughter of Jonathan Seaman, of Jericho. He left several daughters, but none of his sons lived to maturity.

His birthright connection with the Society of Friends probably led him at an early age to embrace their sentiments, with which he showed himself so deeply imbued in after life, which he enforced with so much zeal and ability, and which were the means of bringing him so conspicuously before the public. He began his labors as a minister in 1765, and travelled over a great part of the United States from Maine to Ohio, and also in the province of Canada. In 1771, he visited every town upon Long Island, and held one or more meetings in each. In 1793, he travelled in New England, and went as far as Portland, in Maine, being absent five months, and passing over more than two thousand miles. In 1798, he traversed the states of New York, Pennsylvania, Delaware, Maryland, and Virginia, a distance of sixteen hundred miles, and held one hundred and forty-three meetings. In 1800, he entered the province of Canada, and returned through Western New York to Saratoga, a distance of more than fifteen hundred miles. In 1806, he again explored New England, travelling more than one thousand miles, and held sixty meetings. In 1810, he went to Ohio, and returned through Pennsylvania and New York, performing a journey of two thousand miles. These are only a small part of the immense labors of this untiring, indefatigable man; and it is reasonable to believe that, during his public ministry, he must have travelled, at different times, more than ten thousand miles, and pronounced on these occasions, at least one thousand public discourses. In the midst of these tremendous labors, however, he found time to write and publish much upon religious subjects, upon war, and upon slavery. He was the private friend, and the public, unflinching advocate of civil and religious liberty; and throughout a long life, and amidst all the persecutions of the most virulent, malicious, and unsparing enemies, not an instance can be pointed out in which he, by speech or otherwise, violated this important principle. More than one instance indeed can be referred to in which he earnestly and strenuously contended for this liberty to his per-

sonal enemies, against assaults made upon it by his friends, for the protection of himself.

Of his character and qualifications as a religious teacher, as well as the utility of his preaching, many different and conflicting opinions are, and will continue to be, entertained. The truth appears to be that the Society of Friends, before he made his appearance as a minister among them, had pretty much, both in England and this country, relapsed from the simplicity and manly truthfulness, and fervid, active piety of the first members of this sect—Fox, Barclay, Penn, and Elwood—into a lifeless body, subsisting upon the well-earned glory of its fathers, and falling into the rear, instead of standing in the front ranks, of reform. Of course, when Elias Hicks, with the boldness, firmness, and decision which so pre-eminently marked his character, felt himself called upon to proclaim anew, and to revive afresh, and perhaps to push still farther, the purely SPIRITUAL views of primitive Friends, it is not astonishing that the cry of "A disturber of the peace,"—"an innovator,"—"a heretic," etc., should be raised by those who found their peace disturbed by his truthful and manly testimonies.

Prominent among the testimonies he felt it his duty to bear, both in his public communications and in his private and every-day life, was that against slavery. So firmly and conscientiously scrupulous was he on this subject, that he would never, where it could possibly, at any sacrifice, be avoided, partake of the produce of slave labor; and on his death-bed, after the power of speech had forsaken him, but while he could yet see, he could not lie comfortably until a COTTON coverlid was removed from his bed.

The points in his discourses against which the party in the Society called "Orthodox" took umbrage, and out of which principally grew the great separation which took place in 1825-6, were something like the following, taken from a discourse delivered by him at Chester, Pa.

"I don't want to express a great many words, but I want you to be called home to the substance. For the Scriptures and all the books in the world can do no more—Jesus could do no more than to recommend to this Comforter, which was this light in him. 'God is light, and in him is no darkness at all. And if we walk in the light as he is in the light, we have fellowship one with another:' because the light is one in all, and therefore it binds us together in the bonds of love; for it is not only light but love, that love which casts out all fear. So that they who dwell in God dwell in love, and they are constrained to walk in it, and if they 'walk in it they have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' But what blood, my friends? Did Jesus Christ the Saviour ever have any material blood? Not a drop of it, my friends—not a drop of it. That blood which cleanseth from all sin, was the life of the soul of Jesus. The soul of man has no material blood; but as the outward material blood, created from the dust of the earth, is the life of these bodies of flesh, so with respect to the soul, the

immortal and invisible spirit, its blood is that life that God breathed into it. As we read in the beginning, that 'God formed man of the dust of the ground, and breathed into him the breath of life, and man became a living soul.' He poured his life into his soul, and it became alive to God."

All who are at all conversant with the writings of Friends, know that upon the "LIGHT WITHIN"—"Christ within the hope of glory"—rests the whole fabric of the Quaker faith—without which there would be nothing of it. It is interesting, therefore, to those who doubt the soundness or "orthodoxy" of that branch of the society known as "Hicksite," to know what Elias Hicks himself thought of this fundamental principle. His large organ of SPIRITUALITY fully prepares us for these highly spiritual views. In a letter to a friend in Ohio, he thus wrote:—

"Some may query, what is the cross of Christ? To these I answer, it is the perfect law of God written on the tablet of the heart, and in the heart of every rational creature, in such indelible characters, that all the power of mortals cannot erase nor obliterate. Neither is there any power or means given or dispensed to the children of men but this inward law and light by which the true and saving knowledge of God can be obtained. And by this inward law and light all will be either justified or condemned, and all be made to know God for themselves, and be left without excuse, agreeably to the prophecy of Jeremiah, and the corroborating testimony of Jesus in his last counsel and command to his disciples, not to depart from Jerusalem until they should receive power from on high: assuring them that they should receive power, when they had received the pouring forth of the spirit upon them, which would qualify them to bear witness of him in Judea, Jerusalem, Samaria, and to the uttermost parts of the earth; which was verified in a marvellous manner on the day of Pentecost, when thousands were converted to the Christian faith in one day. By which it is evident, that nothing but this inward light and law, as it is heeded and obeyed, ever did, or ever can make a true and real Christian and child of God. And until the professors of Christianity agree to lay aside all their non-essentials in religion, and rally to this unchangeable foundation and standard of truth, wars and fightings, confusion and error will prevail, and the angelic song cannot be heard in our land, that of 'glory to God in the highest, and on earth peace and good will to men.' But when all nations are made willing to make this inward law and light the rule and standard of all their faith and works, then we shall be brought to know and believe alike, that there is but one Lord, one faith, and but one baptism; one God and Father, that is above all, through all, and in all; and then will all those glorious and consoling prophecies recorded in the scriptures of truth be fulfilled. 'He,' the Lord, 'shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation; neither shall they learn war any more. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth,' that is our earthly tabernacle, 'shall be full of the knowledge of the Lord, as the waters cover the sea.'"

The Phrenological Almanac of 1845, by L. N. Fowler, from which this likeness is copied, makes the following just observations on his phrenological organization, and quotes Geo. Combe's biographical notice of him.

"His head presents the phrenological developments which indicate the presence of great Moral and Intellectual power; of profundity of thought; strong power of reasoning, clearness of judgment, great originality of conception, a high order of resolution and moral courage, together with unbending integrity and regard for obligation and justice. With his large and fully organized brain, aided by the active and enduring temperament, derived from the Nervous and Bilious, he presents the precise organization for a thorough, persevering, indefatigable, and energetic reformer. His personal influence, aside from that exercised by his views and reasoning, should have been considerable. The following is a description of his character, taken from 'Combe's Tour,' vol. i. page 230, whose illustration of the head is in perfect accordance with the above, which was given without any acquaintance whatever with this corroborative testimony:—

"'Elias Hicks was born on Long Island, in 1748, and died in 1830. When about twenty years of age, he embraced the principles of the Society of Friends, and in due time became a minister, and, for more than fifty years, he labored with unwearied diligence for the instruction and benefit of his fellow-men. He travelled through almost every State in the Union, as well as into Canada several times, scrupulously avoiding any gratuity or reward for his multiplied and protracted labors. The testimonies which his Society held before the world, he bore patiently and fearlessly, urging them on the consciences of his hearers, in a manner which did not permit them to be indifferent, and with a zeal which demanded and secured the attention of those whom he addressed.

"'Large numbers listened and crowded around him to hear the joyful tidings which he had to bear. He was at all times the friend of freedom of conscience, thought and action, and the able and unceasing advocate of human rights. The African and Indian were never forgotten by him, but were embraced within the circle of his benevolenoe. He was in early life deeply impressed with the injustice and cruelty of keeping slaves, and was among the first who brought the subject frequently and forcibly before the members of his religious society. It was some time before his friends could unite with him, but where principle was involved, his perseverance was unabating, and his resolution immovable. He was truly a peace-maker; in all his relations in life, kind and affectionate; and his manners were peculiarly distinguished by a patriarchal simplicity and unaffected goodness. He labored diligently with his own hands, believing it to be the duty of all to be usefully employed in obtaining the necessaries of life.'"

ARTICLE XIX.

PHILOPROGENITIVENESS: ITS DEFINITION, LOCATION, AND ADAPTATION.

PARENTAL love; attachment to our own children; interest in young children generally.

To find this organ, draw a line from the eye to the top of the ear, and continue it on to the middle of the back of the head, under which point it is located. It is large in the accompanying female head, but small in that of Mr. J. Johnson.

PHILOPROGENITIVENESS LARGE.

No. 30. MRS. SMITH.

LARGE Philoprogenitiveness loves darling infancy and budding childhood with an intensity and fervor proportionate to its size and activity, and the more so if they are our own, and forbears with their faults. It loves the young and helpless as such, and delights to administer to their wants; loves to play with them, and see them play; and takes an interest in the young generally. It also loves to feed and tend stock, the young of animals, and succor the helpless.

SMALL Philoprogenitiveness does not love or take an interest in children, does not make due allowance for their errors, and is too austere, distant, and perhaps severe toward them.

In case all mankind had been brought forth in the full possession of all their physical and mental powers, capable, from the first, of taking abundant care of themselves, without requiring parents to supply a single want, this faculty would have been out of place; for then it would have had nothing to do. But the FACT is far otherwise. Man enters the world in a condition perfectly helpless. Infants require a great amount of care and nursing. Without its stimulus to provide for and watch over infancy, every child must inevitably perish, and our race become extinct. To this

PHILOPROGENITIVENESS SMALL.

No. 31. MR. J. JOHNSON.

INFANTILE condition of mankind, and consequent requisition for care and provision, this faculty is adapted. And who as well qualified to bestow these attentions as parents upon their OWN children? That provision by which all parents love their OWN children better than those of others, is most beautiful in itself, and perfectly calculated to nurse and educate the race. PARENTAL LOVE—attachment to our OWN children AS OURS—is then the distinctive office of this faculty. None but PARENTS can ever experience the thrilling delights of parental love, or grieve like them over their loss. The thought that they are "bone of our bone and flesh of our flesh," endears them to us by ties the most tender and powerful, which are still farther enhanced if begotten or born by a dearly beloved husband or wife.

This faculty is more especially adapted to the infantile state, and its helplessness and need of care; and the younger and more needy the child, the stronger this faculty. Hence mothers always love their weakest and most sickly children most.

Nature therefore requires, in and by the very creation of this faculty, that we LOVE and PROVIDE FOR our children. The existence of this faculty imposes an obligation upon all who become parents, to make all due exertion both for their physical wants and moral training. To usher immortals into existence, and then leave them to suffer for the necessaries of life, and above all, to let them grow up ignorant and depraved, is most

wicked. And the higher we can carry those in the scale of improvement who owe their existence to us, the more perfectly we fulfil our duties to them, and obey the commands of God, uttered through the institutes of nature. But wo to those who disobey these injunctions.

It should therefore be cultivated. Parents are in duty bound to love their children, as much as to eat, or worship; because, being a primitive faculty of the mind, its vigorous exercise becomes an IMPERIOUS NATURAL DUTY. But are not most of us deficient in this respect? Would not our own happiness, both absolutely and in our children, be promoted by its cultivation? Should not the most tender regard be manifested for them in all our conversation and intercourse with them? Should anything be allowed to interrupt or mar the most perfect intimacy and union of feeling between us and them? Are scolding and beating them in perfect accordance with the nature and powerful exercise of this faculty? Is even a distant, austere, harsh, or petulant manner of speaking and acting, compatible with that perfect love which this faculty was created to secure? Should not parents even play with them, and be on terms of the most perfect familiarity? Should it not be our constant study to promote their happiness and advancement in all those little affairs of life which being so much with them facilitates? Should they not be indulged in whatever is for their good, and denied only what is injurious, or beyond our means? This crabbed, fault-finding, authoritative manner of treating them, is in open violation of that law of LOVE which this faculty was ordained to secure. "He that loveth not his own household is worse than an infidel."

FORBEARANCE toward them is another natural product of this faculty. Most of those thousand things on account of which we scold them are childish sports, and perfectly innocent on their part. Perhaps it is for their incessant activity. This they can no more help than breathe, and without it they would die. But we shall touch a kindred point hereafter. What we wish to impress is, the duty and importance of LOVING THEM DEVOTEDLY.

To promote this love, parents and children should be separated as little as possible. None but parents can possibly supply the place of parents. Their guardianship and healthful influences should be perpetual. Hence, sending them from home to be educated violates this faculty, and is therefore wrong. It also measurably cuts off that controlling power of parents over their children, which uninterrupted intercourse would strengthen. In short, nothing can be more clear than that, from the analysis of this faculty, PARENTS should be the main EDUCATORS of the INTELLECTS and FORMERS of the MORALS of their children, as, by common consent, they are now the providers for their physical wants—a principle often implied in the Journal, and now demonstrated.

By a law of things, the influence of parents over their children should be complete, almost despotic; but it should be the despotism of LOVE, not of fear. Parents were ordained to love their children partly, if not mainly, to awaken the reciprocal love of their children in return, in ORDER to give them this power over their yet plastic characters, so that they may mould them at pleasure. Children naturally love those who love them. They soon know who like them, and they cling around them, clamber on their knees, and make free to play with them, and surrender themselves voluntary subjects to their power. This, all must have observed. And what unbounded influence such affection confers on those

beloved over those who love! What could as effectually secure parental forbearance or servitude as parental LOVE? This love makes parents perfect drudges, ay, even abject SLAVES, to their children. Then will not getting the affections of children make them as perfect slaves to you, as you to them? I repeat, GET THEIR LOVE FIRST. Till then, try to do nothing. However bad their conduct, say nothing, do nothing, which shall weaken their love. Say everything, do everything, to rivet that love FIRST: govern afterward. And to do this, LOVE THEM. Children like those who like them. Caress children. Cultivate good feeling with them. Above all things, MAKE THEM HAPPY. That this happiness is the great basis of all love, is fully shown in the author's work on "Matrimony." To get a child's love is the most easy thing in the world. They have a faculty of FILIAL affection, located by the side of Parental Love, which appreciates these blessings showered from the hand of parental love. Give a child its daily bread without unkindness, and that child will love you. It is natural for children to look up with a dutiful, affectionate eye to those who feed and clothe them. Much more so when you caress them. Children naturally love those who treat them kindly; much more their parents, who should treat them affectionately. Caress children, and gratify them as often as possible, by taking them out to walk or ride, by feeding their intellects, and making them presents of toys, garments, etc., and any child will feel spontaneous love and gratitude to its benefactor. Affection and gratitude are indigenous in the soil of the youthful heart, and they are virtues which should by all means be cultivated. This, those who have the care of children have every possible opportunity of doing. They are obliged to feed and clothe them, and in doing this, their duty and pleasure, they can plant a feeling of gratitude and love in the bosom of any child, however hardened or abandoned, which can never be erased, and will make those children the most faithful servants, the most willing and obedient, imaginable. Let children but see in you a disposition to gratify them as far as is proper, and because you love them, and to deny them nothing except their own good requires it, and they will soon love you with a pathos and fervency which will make them bound with delight to fulfil your every wish. Your requests have but to be made known, and they experience the most heartfelt delight in gratifying their beloved benefactor. Pursue this course a single year, and the worst child that ever was will be subdued by it. There is no withstanding its power. Kindness will melt a heart of stone, and produce kindness in return.

And what facilities for gaining their affections, and of course exerting this power, at all to be compared to those enjoyed by parents? That very care which this faculty requires and induces parents to bestow upon their children, gives the former a constant succession of opportunities the most favorable for getting their love. And were these opportunities thrust upon them for naught? Were they not created to be IMPROVED? Does not the mere fact of their existence show that they should be exercised? Every garment we procure, every meal we provide for them, every constantly returning want we supply, furnishes a fresh opportunity for awakening in their susceptible souls new emotions of gratitude and love, by improving which it is possible to make them love us so tenderly and devotedly that they will almost lay down their lives for our sakes—will at least do everything we require of them, and avoid doing anything to dis-

please us. This is the great rod parents should hold over their children—LOVE. O parents, we do not duly love these little helpless innocents committed to our care. We do not forbear enough. We do not put in practice that "NEW commandment" which superseded, because it embodied, the whole decalogue, that we "LOVE OUR CHILDREN." Incalculable good to them and happiness to our own souls would spring from fulfilling this blessed law.

Yet parents, especially mothers, are less deficient in the QUANTITY of their paternal love than in its QUALITY. They often love their children enough, yet not ARIGHT. Especially they too often fail to love them INTELLECTUALLY and MORALLY. They often simply love them, or else love them as dolls, which they can dress and rig off in gaudy trappings, or to make a brilliant display in fashionable society. Such love is ruinous to parents and children. How many, O how many children has overweening parental love, unguided by the higher faculties, literally spoiled—worse than spoiled—rendered PESTS to society, who might have been made great blessings. Reader, have you never seen those thus spoiled? Have not the chidren of many readers even been seriously injured in mind and body by excessive tenderness and foolish trifling? Love your children, but guide your paternal yearnings and training by the dictates of enlight ened intellect, and govern it by high moral feeling.

Again: HOME education or no education. Unless children learn good manners at home, they will be coarse and vulgar through life. Unless they learn refinement of sentiment and delicacy of feeling at home, and mainly from their MOTHERS, they can never possess either, except in a lower degree. Unless their intellects receive an early maternal direction in the paths of study and thought—unless MOTHERS draw out their opening minds from day to day, and create in them a hungering and thirsting after knowledge, and mental progression, they can never be learned or great; and the opportunities mothers possess for developing their intellects incomparably exceed those in the power of all others. Especially must mothers mould and fashion their MORAL characters. But we shall reach this point more effectually when we come to analyze the moral faculties. Suffice it to say, FAMILIES are the school-houses, and MOTHERS the teachers of children. This is nature's inflexible ordinance, Behold, O mothers, and tremble in view of the momentous responsibilities imposed on you by this law of your being!

Hark! Hear ye yonder long and loud blast of a trumpet? It is the angel of Truth summoning woman to a grand assemblage. And now, behold woman of all ages, ranks, occupations, colors, and nations, stands before him. Hear what he saith: "Lo I come to prepare the way for the Millennium. Woman, my business is with YOU. As are ye, so are your children, and so is the WORLD. I come to regenerate your race, to 'prepare the way of the Lord,' to banish vice and misery, and establish happiness and peace on earth by reforming you. Your life is now a burden and a bubble, 'a fleeting show, for man's illusion given;' I come to make it a reality and a pleasure. You now spend your precious existence in trifling. Turn ye, turn ye to your nature and your natural duties. Ye unmarried, what are ye doing? Young women, how do ye spend your time? In changing the fashions of your dresses every few days, either for the convivial ball and party, or to profane the holy sanctuary of your God! Have ye no other and more important duties to perform—duties

to your RACE, not to your toilet? God has sent me with this mandate: Prepare yourselves to become wives and mothers. Strip off your gaudy attire, and array yourselves in the ornaments of nature's loveliness. BE YOURSELVES, as God CREATED you, and no longer blaspheme your Maker by preferring artificial ornaments to the beauties and the graces of your nature. BE YOURSELVES, and you will be infinitely more lovely and happy than now. BE YOURSELVES; for now a part of you are parlor-toys or puppet-shows, and the rest are kitchen DRUDGES, or fashionable SLAVES. BE YOURSELVES! for you will soon be called upon to educate those sons who will guide and govern the WORLD. For your own sakes, for the sake of all coming ages, BE YOURSELVES!

"And ye mothers, pause and consider! Stop short! for ye are spoiling God's works, whereas ye were placed here to burnish them. Now, ye are most unprofitable servants. O will ye not learn wisdom? O mothers! mothers! your race is imploring salvation at your hands! Ye CAN bestow it, and ye MUST. Go your way; first LEARN your duty, and then DO it." Woman listens, weeps, repents, and reforms. The millennium dawns—our race is saved. Vice is banished, misery follows, Eden is re-opened, and pæans of praise break forth from all flesh.

Though the true way to exercise this faculty is to have and love children of our OWN, yet the unmarried, and those without offspring, should not remain destitute of those excellent influences diffused by this faculty over the soul. Those who have no children of their own are apt to be too harsh and imperative toward children. How often they say, "Well, if I had children, I'd not let them run over and trample on me in this kind of style, and all because you INDULGE them so. I'd MAKE them know their place, and KEEP IN it, too; indeed I would." Yet they prove quite as lenient to their children as those whom they before censured so unsparingly. The reason is this: Till Philoprogenitiveness is developed by having children of our OWN to love, it lies comparatively dormant, but becomes powerfully excited by the presentation of this its appropriate stimulant, so that they not only become indulgent to their own children, but lenient to all others. Those who are not parents, are therefore no proper judges of the way children should be managed. They are not duly lenient. This faculty has not its due influence. It should therefore be cultivated. And this can be done by taking an interest in children, their gambols, and improvement, by playing with and noticing, petting, and talking to them—in short, by EXERCISING this faculty toward them. And such regard in a young man or woman for children, gives assurance that its possessors will be fond and indulgent parents, and live in and for their children.

It may also be cultivated, in a lower degree, by having pets, favorite birds, dogs, cats, lambs, cattle, horses, and even flowers and trees.

It should also be cultivated in CHILDREN. It forms a part of their natures, and its due exercise is indispensable in fitting them, as they grow up, to become affectionate parents. To do this, get them dolls, hobby-horses, favorite toys, and playthings, and encourage them to tend and pet them. And, when old enough, let them have birds, or other live pets, to feed and caress. In short, place the stimuli of this faculty before it, and thus promote its exercise. Especially, they should be furnished with playmates, and encouraged to play affectionately with other children.

ARTICLE XX.

ADHESIVENESS—ITS DEFINITION, LOCATION, AND ADAPTATION.

"A new commandment give I unto you, that ye LOVE one another."—"Love is the fulfilling of the law."

(Concluded from page 96.)

THIS demand for friendship applies with redoubled force to members of the SAME FAMILY. Let parents cultivate affection for one another in their children, and let brothers and sisters separate as little as possible, correspond much, never allow a breach to be made in their attachments, and continually add new fuel to the old fire of friendship. Let the right hand of hospitality be extended oftener than it now is, and let friends entertain friends around the family board, as fervently as possible, instead of allowing them to eat their unsocial fare at the public hotel. We have too little of the good old custom of "cousining," and of English hospitality; and spend far too little time in making and receiving SOCIAL VISITS. Still, these formal, polite calls are perfect nonsense—are to friendship what smut is to grain—poisonous. True friendship knows no formality. Those who are so very polite to each other are strangers, or enemies—not friends; for true friendship knows no ceremonious formality, but expires the moment it is shackled by the rules of modern politeness. We should all love society, and, as often as may be, relax from the more severe duties of life to indulge it; but let not etiquette mar this perfect freedom of intercourse. True friendship unbosoms the heart cordially and freely, and pours forth the full tide of reciprocal feeling, without any barrier, any reserve. The mere recreation afforded by Adhesiveness is invaluable, especially to an intellectual man, as a means of health, and to augment talents. In short, seek every favorable opportunity to exercise this faculty. Choose your friends from among those whose feelings and opinions harmonize with your own—that is, in whose society you can enjoy yourself—and then frequently interchange friendly feelings with them. And do not break up your youthful associations, if you can well avoid it. If you do, renew them as soon and often as possible. Nothing more effectually blunts, and therefore reduces, this faculty, than separation from friends—especially from those who have sat for years at the same table, and become cordially attached to each other. And this idea of "business before friends" is worse than nonsense. It tramples under foot one of virtue's fundamental laws, as well as means of enjoyment. Rather "friends before business." Or, still better, friends AND business, and friends IN business. Our business should PROMOTE friendship—never retard it.

ASSOCIATION might be so conducted as to furnish a more powerful and constant stimulant to this faculty than any other system of society. Not that I endorse the doctrines of Fourier, or the vagaries of Brisbane; yet, beyond contradiction, associations MIGHT be so formed and conducted as to give this faculty all the food its nature requires, or could bear—and this is a great deal—and also to avoid those frequent separations of friends so detrimental to this faculty.

Giving and receiving PRESENTS is also directly calculated to stimulate

this faculty to increased action. They are its NATURAL food, with which let it be fed abundantly. I like the good old custom of thanksgivings, of making new-year's and other presents, and thereby promoting good feeling between man and man, as well as kindling anew the old fires of friendship. Give and receive presents, and hold them as sacred tokens of that union of soul which it is the province of this faculty to create.

Of one thing I am perfectly certain, that mankind know and appreciate almost nothing of the power and pleasures capable of being conferred by this faculty. Friendship has hardly yet begun to assert its supremacy, or put forth its mighty power for good. It is now a Samson shorn. Let its locks grow, and it is a mighty moral giant, capable of shaking the pillars of the whole earth, and revolutionizing society. Christ MEANT something when he said, "If two of you shall AGREE as touching anything which you shall ask of my Father, he will do it for you." That old saw, "Union is strength," is not a speak-word merely. I fully believe that this simple principle—the UNION and CO-OPERATION of the friends of the different branches of reform now in progress—is destined soon to crown them all with complete success. We are all brothers in feeling and object. All we require is to UNITE TOGETHER—to fuse our feelings, and merge our efforts into one community of kindred souls—and we can carry the WORLD—not a hundred years hence, but ON THE VERY YEAR OF OUR UNION. There is leaven enough in the mass to lighten it; and union will set it at work. We must all LOVE one another, and this will dispose us to HELP one another; and this will hurl every existing evil from its throne, and establish the institutions of society on the foundation of man's primitive constitution.

Pre-eminently does this requisition for brotherly love apply to PHRENOLOGISTS. They of all others, should be one soul. The bonds of union which unite no other human beings, equal in silken softness or cable strength, should bind them together in the bundle of reciprocal love. Let these elements of union be CEMENTED. Let us cultivate this cordiality, and fuse our souls all into one common mass. We all love each other, and require only to interchange our feelings and ideas in order to be one.*

Though this friendship should be thus cultivated, yet special care should be taken to choose for intimates those only who will exert a GOOD influence even over us. In making others our friends, we virtually surrender ourselves to whatever influences they may exert upon us; so that we cannot be too careful into what hands we intrust a power thus intimately affecting our weal and wo. Yet this should not prevent the formation of friendship; especially, it should not intercept those PASSING acquaintances just recommended. And when an intimate, cordial friendship is once formed, let no trifles be allowed to break it up. This blunting and searing of its fine, glowing feelings, are certainly most unfortunate. Friendship should be regarded as MOST SACRED, and never be trifled with. Do almost anything rather than sunder its tender cords, and let friends bear and forbear much, at least until they are certain that a supposed injury was premeditated; and then, when friendship is thus violated, think no more of your former friend, not even enough to hate him. Dwell not upon the injuries

* This principle forcibly commends the proposition, brought forward in another part of this number, for a phrenological and physiological convention. What say friends of this science to such a movement?

done you, but banish him from your mind, and let him be to you as though you had never known him; for dwelling upon broken friendships only still farther lacerates and blunts this feeling, and more effectually sears and steels it against mankind. Never form friendships where there is any danger of their being broken, and never break them unless the occasion is most aggravated; and let friends try to make up little differences as soon as possible.

This faculty is capable, when abused, of working evil commensurate with its good. We are liable to form improper associations; and when we do, we should break them off as soon as convinced of their injurious tendency. The author once saw a young man who was rendered perfectly distracted by a sudden breach of friendship, or a supposed friend turning traitor. A break between him and his spouse could not have afflicted him more severely. In such cases the faculty requires restraint. So also when friends are gaining an undue influence over us.

To effect such restraint, break up all association, all connection, all interchange of all ideas and feelings with them. Exchange no letters, reciprocate no looks—no thoughts. Banish, as far as possible, all ideas of the person loved. Busy yourself so effectually about other matters as to compel you to withdraw your feelings from this person; and, above all, form other friendly relations. There is no cure for lacerated affection equal to its transfer. Stop its flow you cannot, should not; you can only direct it into another channel. Find other and better objects on which to expend it, and, especially, array REASON and CONSCIENCE against friendship. When your affections revert to their former object, bring them back by placing the motive for their withdrawal before the mind. Intellect and the moral affections should reign supreme. THEY can govern the feelings—should govern them all. And every one should train his feelings to obey their normal dictates.

These remarks apply particularly to those who have fallen in love injudiciously, and wish to tear their affections from those on whom they have been improperly or unwisely placed. To such they will be found invaluable; as also to those who lose friends, children, or beloved companions. Let the dead BE dead. To mourn over their decease does not benefit them, but it is ruinous to your health and mind, as well as injurious to the faculty thus lacerated. And the more you dwell on this loss, the more you sear this element of your nature. Beware of this laceration, and avoid it by banishing its cause from your mind, and diverting your attention upon other objects. Be the PHILOSOPHER and CHRISTIAN; and thus shelter yourself from that merciless storm which threatens to drive you to distraction, and wreck soul and body on the fatal shoals of stranded affection.

The young form attachments much more readily than adults, because this social element has not yet been blasted and calloused by oft-repeated disappointments consequent on the treachery of supposed friends, or by long separation from the companions of youth.

O I admire this innocent cordiality and gushing reciprocity of youth. They do not eye every candidate for their affections with a suspicious "I'll watch you, my man." They do not "consider every one a rogue till they have proved him to be trusty," but confidingly regard all as true friends till they prove traitors. Give me the cordiality of

youth rather than this case-hardening of maturity, and especially of business scrutiny. Rather be burnt by the fire, time and again, than have no fire by which to warm the frigid soul. Let my children be true to their natures, not seared by the contracted maxims of the world. Let these delightful feelings be cultivated in them. Especially let this idea of CASTE not be instilled into their susceptible minds. Let them never be interdicted from associating with other children on the score of poverty. And let children be furnished with playmates. The full development of their moral natures requires friends, as much as that of their bodies bread. Why not, since both are primitive instincts?

Yet the utmost pains should be taken by parents to choose playmates of the RIGHT CHARACTER. Since the power of friendship over character is thus potent, let it be for GOOD. No words can express the injury sustained by playing with improper associates. Take an example from our public schools. If one scholar swear, all become familiar with oaths, and hardened by them. If one be vulgar, the whole school learn the language of coarse obscenity. And the propagation of vice by this means is unaccountably great. Parents, be warned; for you can hardly find a common school throughout the land to which, at least, one bad, vulgar scholar does not go. A hundred times have I been shocked at their bawdy ribaldry; and to see naturally innocent, modest girls play on equal terms with such boys, become corrupted by their manners, and familiar with their conversation and conduct is really most sickening and heart-rending. Parents, do consider this matter.

"But what can we do? Our children must not stay from school, and grow up ignoramuses," is the answer. Better this than that they become contaminated, perhaps corrupted, by those vices too prevalent in school—much more so than parents even imagine possible. But the remedy consists in HOME education and MATERNAL instruction—that unequivocal ordinance of nature.—*Self-Culture.*

ARTICLE XXI.

CONCERT AMONG PHRENOLOGISTS—A PHRENOLOGICAL CONVENTION.

AT no period since that great "declaration" of humanity propounded by Gall, has such a requisition for co-operation existed among its disciples as now. Not that there is the least danger of its overthrow. On the contrary, its prospects were never as bright, or its speedy triumph as apparent or as near as now. We are not called upon by fear, but by HOPE, to put forth these energetic efforts. No power on earth can shake its foundations or arrest its triumphal march. Now is NOT "the winter of our discontent," but the glorious morn of our rise. Thus far, our enemies have regarded us as too trifling to deserve serious opposition, or at least any more than the firing of some rocket of humor or some isolated gun of dogmatism. Meanwhile, Phrenology has been rapidly, yet silently, growing. The publication of Mrs. Farnham's book, however, was the

signal for a general rush to arms, and has "brought out" the entire front and strength of the opposition in all its virulence and weakness. The trumpet, "our great Diana is in danger," sounded by the Observer & Co., has been echoed and resounded to by all its small arms of the press and pulpit through the country, and all that CAN be done they are now doing to alarm and terrify their well-meaning but unthinking followers. "The tug of war" has thus fairly commenced in right down earnest, as all our readers must have seen—not a tug of here one and there another, but one of the mighty many with the many.

The final issue is not doubtful. Phrenology will triumph. But its friends must not sleep. Not a man of us must now be idle. Every one to his post now, and in two years the day will be ours, and so CONFESSED. Phrenologists can so sway the excitement enkindled by our opponents as to effect a conquest much sooner than they could possibly have done by any other means whatever. Our enemies have put the sword of truth into our hands by challenging us to defend ourselves, and we are unworthy of the blessings conferred by this science, if we do not stand like men by our righteous cause.

But how can this end be best secured? Its lovers, all over the country, are now eagerly inquiring, "Lord, what wouldst thou have me to do?" No laborers in any cause on earth can at all compare with phrenologists in WILLINGNESS TO DO. Nor need they wait to be told WHAT to do farther than the science itself tells them. Behold, in its analysis of Adhesiveness, the great direction. It is this: "UNITE." "LOVE ONE ANOTHER." "WORK TOGETHER." There is no telling the power of union, even in a bad cause. How much more in the greatest and best cause on earth! All now requisite to give us a complete and an IMMEDIATE triumph is CONCERTED EFFORT.

And, surely, this working together is no difficult task. Every phrenologist in the world loves it as he does his very life. Is it then so very difficult for those who love the same great moral mother of truth who has borne us into a new kingdom of light and life to love one another? Toward every phrenologist I feel a sacred nearness, a fraternal or a sisterly AFFECTION, far surpassing the ties of family relationship. Is not this the feeling of all the brothers and sisters of this great parent? I KNOW it is. How many times have I been urged to publish a list of our names, in order that phrenologists might know and correspond with one another. We FEEL right. All that remains is to ACT.

Several ways for effecting this concert of action and interchange of brotherly feeling have been suggested. Among them the proposition for a phrenological convention is already before our readers. It is a good one. Sufficient time has not yet transpired, since that proposal was made, for a general expression of opinion. Yet, as far as such proposition has been responded to, it has been cordially received. What the "Journal"

can do for it, will be done. We ought, however, to have an ANNUAL convention—an established ANNIVERSARY. And why would not May, 1848, be a good time to commence this yearly series of meetings? If this postpones unduly, let us make the greater preparation, in which we shall effect more than in the meeting itself. Still, we speak for only one, and name May because many are then in the city to attend "the anniversaries," who would like to participate in this also—more, probably, than at any other season.

But in one thing we CAN unite—the diffusion of the phrenological SPIRIT, and dissemination of KNOWLEDGE on this subject. Ye who have tongues, "hold not your peace." "Lift up your voice like a trumpet." "Cry aloud. Spare not." Talk it right into people. Make them SEE and KNOW it. Take that argument drawn from comparative phrenology, in our January number. It is unanswerable. Corner opponents with it, and hold them till they answer. How much good can be done by talking it right into people with the earnest boldness of conscious TRUTH! A little preparation will enable even weak advocates to triumph.

Also, answer OBJECTIONS. Nothing which ever has been, ever can be urged against it, is of any real weight. All objections are founded in ignorance, or erroneous views of the subject, and can be easily refuted. Yet these objections appear valid to them, and require to be removed. In our next, we propose to refute some of them—especially that so generally urged, that it favors fatalism. And if this can be refuted, surely all others can be.

One other thing all can UNITE in doing—

CIRCULATE THE "JOURNAL."

This, the only permanent public defender and exponent of phrenological faith in this country, has become a mighty engine for both the promulgation of this science and the reformation and elevation of man. How great, none can know except those who stand in its focus. Nor they only the mere beginning. Its present editor, when he founded it, in 1838, expected great things, but has realized twenty-fold more than he ever anticipated, in the power it is now actually wielding. Behold its influence in your own neighborhoods—not on its few readers merely, but on the community through them. It gives them TEXTS, and many preach from them nobly. It goes out monthly to thousands of villages throughout the land, from Maine to Texas, to teach men how to live and be happy. It may fairly be considered the heart and soul of the phrenological influence of the entire country. Its monthly pulsations, slow but powerful, are propelling the life-blood of truth throughout our borders, and doing incalculable good.

But the end is not yet. The extent of its power is the co-operation of its friends in extending its circulation. In this every lover of the cause can cordially unite. And that union is IMMEDIATE TRIUMPH. All requi-

site is for men to be introduced fairly to it. Get them to read, and they become converts. How many of you were thus converted. Confer, then, on others a kindred boon. Urge on its circulation. Take time, if time be required. It is surprising how much a little exertion will effect. This is not an up-hill work. Who will help "roll it on throughout the nation?"

ARTICLE XXII.

THE MENTAL PHILOSOPHY OF PHRENOLOGY.

If Phrenology be true, it will of course give us a correct analysis of the mental faculties, and of the laws of their action; and this constitutes the true system of mental philosophy. Accordingly, all who have studied metaphysics first, and Phrenology afterward, regard the latter as incomparably superior to the former as an exponent of mind and its laws. It was the superiority of this mental philosophy of Phrenology which first induced the editor to pursue its claims. When he entered upon his senior year in Amherst College, as the studies of that year embraced mental philosophy, he thought he would compare the system of Gall with that of Brown, and found the former so incalculably the superior, that he finally dedicated his life to its promulgation. Yet none of his writings have yet presented this subject as such. As soon, however, as that analysis of the organs is completed in the Journal, which has been in progress for over two years—an organ every month—he intends to present their COMBINATIONS, both of which, together, will give an idea of its claims to be considered THE science of mind. Meanwhile, we give the accompanying essay from a correspondent, as bearing on this important point.

PHILOSOPHY OF PHRENOLOGY.

Brevity is our aim. Laconicalness and logic are preferable to all the display of pedantry and anomalous erudition. If Phrenology be true, it develops facts of tremendous import; facts whose light reflected on the chain of cause and effect, are yet to change and modify men's faith and practice more than all the PSEUDO philosophy of revolutionists and reformers. It would be more interesting than instructive to notice the rise and fall of the different conflicting theories of mental philosophy that have been in vogue, in different nations, at different times. Locke has been considered the Goliah among intellectual writers; and even yet there are many who rank high among those who claim to guide mankind in the philosophy of mind, who cling to his exploded and obselete OPINIONS. Voltaire contributed much to the celebrity of Locke. That infidel sage termed him "The Hercules of Philosophers." Locke has been more

admired than studied. His theory was assailed by Reid, who shook its foundation; Reid was attacked in turn by Stewart, who refuted many of the theories of the former; and all three of these have been powerfully assailed and partially refuted by Dr. Thomas Brown: but Drs. Spurzheim and Combe have destroyed the entire fabric of their vague philosophy, and erected upon its ruins the elegant and harmonious system of phrenological philosophy for which they merit the pyramids of Egypt. And the day is to be, that their names will be legible among the stars, with those of Kepler, Copernicus, and Newton.

We have room to notice and rectify merely the errors of mental philosophers touching the definitions of the mental faculties. Nearly all writers specify among the primitive faculties, SENSATION, PERCEPTION, CONCEPTION, ATTENTION, ASSOCIATION, MEMORY, IMAGINATION, JUDGMENT, and WILL. All these they regard as PRIMITIVE mental powers. But phrenologists do not regard any of them as primitive powers, of a SIMPLE character; they assert them all to be merely compound faculties, or the result of a combination of organs, in a greater or less degree of activity. SENSATION is both a QUALATIVE and QUANTATIVE affection of each mental power. PERCEPTION is of a like nature with SENSATION, but the organs are required to be more active to ensure perception. CONCEPTION is recalling a PERCEPTION. Attention is said to be requisite to the formation of a good memory, or a continuous impression of facts on the mind. But we affirm that there are as many sorts of attention as primitive faculties. Thus, one destitute of Tune could not give attention to melody and harmony in sounds; if destitute of Causality, he could not pay attention to reasoning involving principles of cause and effect, and so forth. Association is likewise an ambiguous term. One destitute of Locality could not form associations on that principle; and destitute of the organ of Language, he could not recall places by remembering names. Some men are said to have good memories, others have bad memories. Now there are as many species of memory as fundamental faculties. Some remember names, but cannot remember faces; others remember colors, but not figures, etc. These sorts of memory depend on the organs of Language, Form, Color, Size, Caloulation, etc. IMAGINATION is said to be an effect of art, of habit and association, etc. Mr. Stewart affirms that study and practice make the great poet. This is both false and foolish. West painted when a child. Watts sung sweetly in his cradle. Bonaparte was of a military inclination from boyhood. These, and hundreds of similar facts, transpired, according to the old school philosophy, before any valid causes were in existence to produce such effects. Poetry is not associated with learning: Locke and Newton, with Milton's learning, never wrote a line of passable poetry. And who supposes that the prince of poets could have composed the Principia of Newton, or that the latter could have written Paradise Lost?

We ought to have noticed, in speaking of memory, that the ancient philosophers thought that a good judgment and great memory were incompatible in the same person. This is a great fallacy. Though the two are not necessarily connected, yet it is certain that they more frequently exist together than otherwise. Themistocles could name all the citizens of Corinth; and Cyrus knew the name of every person in his vast army. Bonaparte, too, could name a great many of his privates, and most of his officers; and Byron and Burns had great memories. But who would

call in question the power and precision of their judgments? It has also been a maxim with most philosophers, that judgment and imagination cannot both be good in the same person. This is a proofless position. Shakspeare was a good judge of human character, and his poetic discrimination was unequalled. Burns was also a good judge of patriotism, and Moore of amorousness. Philosophers should specify what class of judgments they mean. A man, with all the organs active, and a good temperament, would be a connoisseur in all matters. Voltaire was a specimen in point. John Q. Adams has a correct judgment of poetry, wit, satire, politics, morals, etc.

Will, according to Locke, is a self-determining power of the mind. In the abstract, this definition may be accurate. But it has been said that a weak will accompanies a weak intellect, judgment, or understanding. This is not true, as a principle in psychological science. Melancthon and Erasmus had judgments or intellects superior to Luther; yet they were vacillating and effeminate in point of volitionary power, while Luther was a man of most indomitable daring, resolve, and perseverance. Many persons of minds almost approaching idiocy, have frequently great strength of WILL—by which I understand A DECISION TO ACT, and perseverance IN ACTION TILL ITS OBJECT BE ATTAINED; the consummation of which is the result of large Firmness and Continuity, or Concentrativeness. The WILL, too, is frequently contrary to the judgment; thus, an inspired writer has said, "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." This is a truth written in the numerous facts that daily occur around us. How often do we engage in actions, urged on by INCLINATION and PROPENSITY, which are interdicted by our understanding? Thus we often WILL to do what we know to be contrary to propriety and rectitude of conduct. With a great philosopher, we must admit, that "hitherto there has been much philosophizing, and but little philosophy." But the time is nigh when men will be taught to THINK as well as BELIEVE. The superstitious reverence and veneration with which mysterious and mystified holiness have been regarded, shall soon be buried in the grave of things that were, and man will emerge from a night of dark centuries to the enjoyment of the faith which is an exercise of reason.

PHILO VERITAS.

ARTICLE XXIII.

PHRENOLOGY A HELPMATE TO RELIGION.

MR. O. S. FOWLER:

DEAR SIR.—I hope you will pardon the liberty a stranger thus takes in intruding upon your time, which, no doubt, might be more profitably employed than in reading this epistle. About six years since, I was skeptical on the subject of Phrenology. I heard, without examining, the hackneyed phrase, Fatality, fatality! I thought, however, I would give the system one trial, and about six years ago called at your office, (at that time I resided in New Jersey,) and you examined my head, and so perfectly accurate were you in reference to what I knew of myself, that my prejudices

so far gave way as to leave me in a state of mind to investigate the subject. I have investigated, and I need not tell you the conclusion, for it is only in my case what it would be in every man's who will allow himself to give the subject a candid hearing—I am a firm believer in the system, yea, science. All on the subject to which I could have access I have read, and read with the deepest interest. I have read and studied nearly everything that has been written on mental philosophy, and have gathered much information from Brown, Reid, Stewart, etc.; but all was like a ship making her way through a fog, without a compass—uncertainty, uncertainty! Phrenology has thrown a light on the mental phenomena brilliant as the sun at noonday. It gives us a data from whence to start, and conducts us, with great simplicity, to the causes that give rise to the diversified character of our race. In, or through it, I can learn man, and what so important to learn? I love it because, after investigation, I find it beautifully harmonizes with the Bible, yet does not place itself as man's redeemer, but, as does the Bible, impresses man with the importance of having the bitter distillations of sin neutralized by the grace of the Gospel. As a father, a member of society, a minister of the Gospel, money could not purchase the little knowledge I have of the subject. As a father, and a minister, I find it of vast importance. By knowing my children through Phrenology, I can adapt myself to them; knowing my congregation through the same source, I know generally what class of truths will reach them, and how to best manage minds; and I know I have been vastly more successful under the light this subject—Phrenology—has given me than before it shone on my path. I know I can preach more pointedly, more comprehensibly, more effectually, by studying Phrenology than when I knew nothing about it. But, dear friend, how this system suffers by quackery—unintelligent men professing to tell character by BUMPS, destitute of all knowledge of Anatomy, Phrenology, etc. I have really been so hurt, in this western world, by the injury done to the cause by such lectures, that was it not for fear of adding insult to injury, I would have embarked in its defence.

I have recently preached a phrenological sermon, as it was called, to my people, and which I think produced an excellect effect. My theme was, to account for the diversity of character observable on phrenological principles, and to account for the classifications in the wide universe—things with a like organization are kindred spirits. I have half a mind to send you the manuscript, and would, but you might consider it a display of egotism.

We do not give the name of this correspondent, but hereby request his permission to do so, and to solicit a copy of the sermon he mentions in his communication.

Messrs. Observer & Co., what say you now about Phrenology as conflicting with religion? Or even your version of it? for our correspondent is a minister of your own sect, and signs himself "Pastor of the First Presbyterian Church in ——." Still, as the Observer man "never sees" Phrenology, of course he knows ever so much more about its moral tendency than our correspondent, who has carefully studied it so many years, and knows EXPERIMENTALLY how efficient a religious co-worker it is.

This correspondent asks whether, in our opinion, judging from a forwarded copy of the examination mentioned in the letter, he could succeed as a phrenological lecturer. We answer, YES. What a lecturer most requires, is to be imbued with its SPIRIT. Nor, if he embarks in this cause, will he be the only Reverend who will soon be in this field of reform. Several ministers—Presbyterian, Methodist, Baptists, and one Episcopalian—the latter a man of literary and clerical eminence—are fitting themselves for this glorious work. And those who do, will accomplish incalculably more than they can do in their respective parishes. The editor studied for a Presbyterian divine.

He engaged in Phrenology for the same reason that many of his poor classmates did in teaching—to procure the means of prosecuting his clerical studies. Nor did he abandon his ministerial intentions till he had practiced Phrenology for several years, and saw that he could do a hundred—might he not say a thousand—fold more GOOD—the sole object of his life—in this field than that. Think not that, because he puts in such articles as "TINKERS," and comes out on the Observer & Co., he despises religion. He confesses his utter disgust of the Observer & Co.'s VERSION of it; but the time is at hand when a much-needed discrimination will be made between pretensions and realities. The Observer's religion is no more like the religion of Jesus Christ than sawdust is like that beautiful mahogany of which it is only the torn and detached fragments. The religionists of the day have torn his doctrines all to tatters, both practically and theoretically. And the world shall yet know wherein. "Wait a little longer," and "the truth as it is in Christ Jesus" shall supersede this sawdust religion which now occupies the temple, and cries, "I am holier than thou."

ANOTHER MINISTERIAL ADVOCATE.

OWEN SOUND, *Lake Huron, Canada West, Feb.* 2, 1847.

MESSRS. FOWLERS AND WELLS:

A Methodist missionary on Lake Huron, laboring among the Indians, writes you, wishing to take your Phrenological Journal for this year, for which you will find inclosed a one dollar bill, as good a bill as I could obtain. I have before me a copy of your almanac, in which I see a prospectus. I would humbly suggest that you add Physiognomy as a necessary department in your useful paper. In my little experience of six years, I have found it useful to connect them. My phrenological library consists of Combe's Constitution of Man, Fowler's Phrenology Proved, etc.; but years before I had a work of the kind (I have never met with a professor yet) I had my own opinions on faces and heads.

B. J. GRAY, having relinquished his school, again devotes his time and talents to the promulgation of Phrenology.

ARTICLE XXIV.

LETTER FROM GEORGE COMBE.

ANYTHING, from the pen of this great apostle of Phrenology, as adapted to our country and its institutions, deserves a place in our columns; and this letter in particular. We should like to append comments, touching the great industrial interests on which it treats, but at present must leave the reader to comment for himself, simply suggesting that this subject deserves the earnest and philosophical consideration of republican America.

The following letter was received in reply to one requesting the author's opinion of the principle of Association, as expounded by Fourier and others, or what the laboring mass of mankind can do for their own elevation.

Another consideration should be added to those contained in the letter, viz: the laws of hereditary descent, or the laws which govern the transmission of qualities from parents to their offspring. If these laws were understood and OBEYED, it would accomplish more in human elevation than all other means. When parents are brought to realize their accountability in this respect—to KNOW and FEEL that THEY are responsible for the dispositions and characters of their children, we may THEN expect to see mankind attached to the locomotive, of improvement—to make some progress toward the much talked-of millenium.

EDINBURGH, *November 25th*, 1846.

MR. EBEN. AVERY, *South Reading, Mass., U. S. A.:*

DEAR SIR.—Your letter dated in July reached me only in October, and I beg to thank you for it, and the translation of Fourier's work which accompanied it.

I agree in your view of Fourier's system as far as I understand it, and regard it as impracticable in the present state of society. You ask "What else can the laboring population do for their own elevation and improvement, and the removal of the iron hoof which at present grinds them into the earth?" In answering this question, I submit two views to your consideration.

1st. INDIVIDUALS cannot change suddenly the condition of the society in which they live. Even Peter the Great, of Russia, and Joseph II., of Austria, although sovereigns armed with despotic power, and men of great energy of character, could not succeed in reforming the administration of their own governments and civilizing their own people. And the reason of their failure was, that the individuals who composed these nations were rude, ignorant, and superstitious, and preferred modes of life and action which were in harmony with their own low mental condition to higher habits which would have been at variance with it. The only way to produce a great social improvement, is by degrees to infuse new principles into the mass. and to teach them to the children. It requires three generations at least to operate an important social change.

This, you say, presents a poor prospect to individuals who, like yourself, perceive the imperfection of the present state of things, and suffer from it. I acknowledge that it does so, and wish that it were otherwise; but the cause of the evils which you endure lies in the moral and intellectual condition of the CLASS to which you belong. The great majority of them are still low in their moral and intellectual attainments, and prefer their present external condition to the pain of preparing themselves for a higher. There is only one insurmountable obstacle, for example, to all the operatives in a Lowell cotton mill, forming themselves into a joint-stock company, performing all the work them

selves, and dividing the profits—and this one obstacle is the low condition of their moral and intellectual faculties, which would render them incapable of a rational, moral, and efficient co-operation. Were such a scheme tried, you would see the ambitious men aiming at power in the management, for their own gratification, irrespective of their real capacity to direct the work with advantage to the general interests; you would find the selfish men aiming at some extra advantage to themselves, jealous of others, and discontented; the indolent men, idle, and the profligate men, reckless. This occurred at Orbiston, where Mr. Owen's system was tried; and would probably happen again at Lowell, if not tried. I state this as the only UNSURMOUNTABLE obstacle to the success of the supposed scheme; because I am convined that if the operatives had only full confidence in each other's intelligence, business talents, and good faith, there is CAPITAL enough among themselves to set up and manage such an establishment. The sums in the savings' banks belong chiefly to the laboring class, and why do they prefer a low rate of interest from one of these banks to a higher rate from a joint-stock association of their own people, except that they have not confidence in their honesty and business talents? Moreover, I am satisfied that only the same want of confidence stands in the way of ordinary capitalists lending money to such associations.

Is there, then, any remedy for these deficiencies in the working classes? There is none that I know of except education, or intellectual instruction and moral training. Your board of education, with the Hon. Horace Mann at its head, is using the most effectual means that can be devised to promote the elevation and improvement of the people of Massachusets. The working-classes scarcely see the benefits tendered to them in education in a sufficiently strong light.

For my own part, I can discover no cause why capital and its advantages are found so exclusively in the hands of the middle and higher classes, except their superior intelligence, business talents, and good faith. Wherever these qualities have been wanting in them, ruin has overtaken THEM, just as it has overwhelmed associations of the operatives. In this country, the benefit societies, for providing against sickness and death, too often fail in the hands of the operatives, while in those of the middle classes, under the name of Life and Annuity offices, accumulate enormous wealth. The causes of the different results are easily traced. The poor man's club is founded in a tavern; the landlord is often the treasurer; the rates adopted are not calculated on any accurate data in proportion to the risks; and the whole scheme is too often managed by ambitious busy-bodies whose vanity far exceeds their intelligence; and so the scheme perishes. The Life Associations of the middle classes have no connection with the tavern; they are managed by men of the highest intelligence in that department who can be found, and who are adequately paid in proportion to their skill; their rates are founded on data scientifically ascertained; the funds are scrupulously invested in good securities; and the managers conduct the whole concern IN GOOD FAITH for the benefit of ALL the members; and hence their success.

I may take another example. In some of your States, joint stock Banks were instituted in great numbers. In many instances the cashiers and directors applied the funds to their own use, lost them, and the Banks failed. Want of INTELLIGENCE and HONESTY was the cause of their ruin. Wherever, on the other hand, these qualities prevailed in the management, the Banks prospered. In Massachusetts you had fewer Bank failures than in other States, and why? Solely because moral and intellectual cultivation was farther advanced there among the class who make and manage Banks, than in the other States. In Scotland, only four or five joint stock Banks have failed since 1800, and I know the history of every one of them. They were small provincial establishments, and the managers of them applied the funds to their own purposes and lost them. In short, all these Banks perished THROUGH DISHONESTY.

In course of my experience during thirty years in the profession of the law, in connection chiefly with the middle class of society, I had abundant proofs

that those who prospered were active, intelligent, and MORAL; and that those who failed were deficient in these qualities, or in one or other of them.

There is, therefore, in my view, no system, theory, or combination of circumstances, that will confer on the operative classes—while they continue ill-educated, unskilled in the business habits which fit men for intelligent co-operation, and deficient in systematic honesty—the advantages which the middle classes derive from a higher moral and intellectual cultivation. Again, I repeat, the remedy appears to me to lie in a higher education of the people. Place them on a level, in point of moral and intellectual attainments, with the higher orders, and the discrepancies in the fortunes of the two will be greatly lessened, or altogether disappear.

2nd. While this change is in progress, the only remedy for an intelligent and moral member of the lower class is to endeavor to enter into the middle order. There is no unwillingness in the latter to receive and assist the former to rise, wherever they see the necessary qualifications possessed. Among my friends and acquaintances there are at least half a dozen of men who have risen from abject poverty to wealth before my own eyes, by the sheer force of their talents and industry.

What some operatives desire is to enjoy the advantages of high qualities without taking the trouble to acquire them; but this is as much adverse to nature as it would be to expect to reap a rich harvest without sowing in spring. Another error, into which they are apt to fall, is to imagine that if the entire profits of their labor were divided among them—say among the operatives of a Lowell mill—each of them would receive as much as falls to the lot of the single capitalist to whom it belongs. This is obviously a mistake. It is probable that they would not receive above a hundred dollars each of extra gain, supposing the capital all their own; and this would not essentially change their condition.

You ask whether I anticipate the realization of a higher state of society than that which now exists? I do! because the present condition of things does not satisfy man's highest faculties. You may wish me to describe it, and to point out how it may be attained. Here, however, I become painfully conscious of the imperfection of my own knowledge. All that I discern is—1st: The tendency of capital constantly to increase; this will diminish the difficulty of obtaining the use of it, and also diminish its value. 2dly: The tendency of skilled labor, using machinery, to supersede unskilled labor; this is a penalty imposed by Providence on ignorance, and a premium offered to skill and intelligence. The only thing farther necessary to bring the operatives within the beneficial operation of these two tendencies is, that they shall abandon their ignorance and increase their moral and intellectual cultivation. By bringing the condition of their own minds into accordance with the scheme of Providence, they will certainly rise in their outward and inward enjoyments; but what the precise forms of the results may be, my intellect is incapable of foreseeing.

As you mention that there are other individuals in your State, beside yourself, who desire to know my views on these topics—and it gives me great pleasure to keep up my connection with your countrymen—you are at perfect liberty to publish this letter in any form you please. With best wishes for your improvement and welfare, I remain, dear sir, your faithful servant,

GEORGE COMBE.

P. S.—I do not mean to charge the operative class with general dishonesty, in their present circumstances; but what I have remarked, in this country, is this—that when responsibility to a master is withdrawn, and when large interests are committed to their discretionary management, with no check except that imposed by their own intelligence and sense of justice, they often make shipwreck of the concern through ignorance and incapacity, and not unfrequently find their moral principles, which sufficed to keep them honest as workmen, upset and inadequate to guide them as managers in trust for others. Until they learn to combine intellectual capacity with unbending integrity, capital cannot remain in their possession.

MISCELLANY.

H. WISNER, AND THE BERLINVILLE RESOLUTIONS.

We publish the following resolutions with peculiar pleasure, partly because of their intrinsic excellence, especially as refuting the calumny that Phrenology favors irreligion—now the great watchword of religionists—partly because they are endorsed by the clergyman to whose preaching the editor listened when a boy—and they bear some internal marks of having come from his vigorous pen—and also because they pay a just tribute to the worth of the excellent co-worker they thus recommend to public confidence. Mr. Wisner was formerly a student in Amherst College. While pursuing his studies, he sent for some works on Phrenology, which turned his head—not inside out, but outside in—and showed him the utter insufficiency both of the learning and the religion of the schools, and so enamored him of the truth as it is in Phrenology, that he determined to make this science his profession, instead of preaching sectarianism. He, too, was studying for a Presbyterian preacher. How he likes the exchange, may be gathered from the following letter. Observe attentively his remarks on the prospective number of phrenologists soon to be required. Time will prove him a true prophet.

"CUYAHOGA FALLS, *February* 25, 1847.

"FRIEND WELLS:—Yours of the 4th inst. is received. You seem to think that I am about to give up Phrenology. Not by any means. I have no fault to find. My success in Ohio is as good as I could expect. No, no, friend Wells, better days are coming. Phrenology is yet to be THE study. Its ultimate triumph is just as sure as its nature is unalterable. There will yet be a demand for good phrenologists, exceeding that for any other profession. Since you wrote me as you did, I send you a copy of one of the many sets of resolutions passed at my different courses of lectures:—

"'At the close of a series of lectures on the subjects of Phrenology and Physiology, delivered by H. Wisner, at Berlinville, Erie county, Ohio, in February, 1847, the following were presented and adopted:—

"1. '*Resolved*, That we have listened to the lectures of Mr. Wisner, on the subjects of Phrenology and Physiology, with much interest, and have been delightfully astonished at the correctness with which he has delineated character in his public examinations.

"2. '*Resolved*, That in our view Phrenology is a science—the science of mind—and the only sure guide to any true system of mental philosophy; that a knowledge of it is highly important to us all, as tending to promote our best interests, both for this world and that which is to come.

"3. '*Resolved*, That the objections sometimes made to Phrenology, as being anti-Christian, and as tending to pamper the cause of infidelity, are in our view utterly without foundation; that when made they always betray gross ignorance of the subject; that in our view the true principles of Phrenology, rightly understood, are strongly adverse to infidelity, and decidedly beneficent to Christianity—so much so that Christianity itself, to be successfully inculcated, must always be inculcated in harmony with the true principles of Phrenology, whether that harmony be perceived by its abettors or not; because the God of the Bible is also the God of nature, whose works and word can never conflict with each other.

"4. '*Resolved*, That a copy of the foregoing resolutions be handed Mr. Wisner; and that William Tillinghast, Esq., and Rev. J. Crawford, be a committee to procure their publication in the county papers.'"

The Big Woods RESOLUTIONS were put in type for our last issue, yet crowded over into this number. What we know of the co-worker in whose favor they were passed assures us that they are well-merited.

PHRENOLOGY IN BIG WOODS.—The following resolutions were passed by the "Big Woods Phrenological Society"—established, December 22, 1846—at the close of a course of lectures, given by Jeremiah Williams, Jr.

"*Resolved*, That we regard a knowledge of Phrenology and Physiology as the only means of revealing to man the relation which he sustains to himself, to his Maker, and to the external universe; and that a study of this science should precede the study of Theology, and every other science.

"*Resolved*, That O. S. Fowler, by his disinterested labors in the cause of Phrenology, and by his continuing the American Phrenological Journal for years at an immense sacrifice of money and ease, merits the thanks of the human family, for his philanthropic zeal and perseverance in the cause of human progression, that we recommend and use our influence to circulate his publications in the community as powerful agents in redeeming the human family from mental and physical degradation.

"*Resolved*, That the lectures and illustrations in Phrenology, Physiology, and Animal Magnetism, recently given by Jeremiah Williams, Jr., before this society, have awakened a spirit of investigation into, and fully establish the truth of, this science of man in their community; and that we would recommend Mr. Williams to the public as a competent teacher and lecturer on Phrenology and Physiology. ROBINSON FLETCHER, President."

THE OBSERVER'S REPLY TO OUR "TINKERING" ARTICLE.

Heretofore we have expended but little room or energy in answering opponents, but prefer to propagate our science without turning aside to the right or left. But, lest some should attribute our silence to inability to answer, and that others may see how puerile are the attacks of our strongest opponents, we turn aside and notice another Observer fling, as an example of the futility of their attacks and the strength of our cause.

"TINKERS IN MORALS AND PHILOSOPHY.—We are indebted to the Universalist newspaper in this city for the following elegant extract from a phrenological Journal, which we never see. Read it, reader, if your cerebral organization will allow you to read. (1)

"'TINKERS.—Much has been said about "Yankee tinkers," "currency tinkers," and many other sorts of tinkers. Of late a new order of tinkers have arisen, which that old-fashioned paper the New York Observer calls "TINKERS IN MORALS AND PHILOSOPHY;" the prospective reign of which it deplores as inevitable, though it result in "the ruin of many souls." We will not return this "tinkering compliment," but simply submit whether it is not high time that somebody else should try their hand at moral and religious tinkering. Ever since the Puritans landed on Plymouth rock, that clique which the Observer so faithfully represents has done up the entire moral and religious tinkering for our nation—have first formed and then altered and moulded our institutions from beginning to end.'

"The phrenological tinker pursues his work at some length, but we wish to ask a question or two at this point. You admit Mr. Phrenologist, that the Observer represents the 'clique' that has done up the entire moral and religious tinkering for our nation ever since the Puritans leaped on Plymouth rock. Very well. We are pleased with this, and hope it may be true as long as we live. (2)

"And now we ask if such a set of tinkers as the Puritans ever operated in any other country, and was work ever so well done? Where are the results to

be compared with those we witness, and for which our gratitude under God is due to Puritan tinkers and the children who have inherited the principles and the trade of their fathers. In morals, religion, literature, liberty, wealth, happiness, where is the like of it on the face of the earth? (3)

"And now you would try your hand at tinkering. Well, the like of you have begun; your experiments have been tried in various communities, and thus far have signally and easily failed. The Sing Sing prison is witnessing a trial of your tinkering, and the results you can chronicle in due time. (4) And if your principles work out such fruit as the Puritans show, we shall certainly think better of your tinkering than we do at this present. But alas for society, alas for the human race, when newspapers in New York, calling themselves 'Christian,' have become so degenerate as to ridicule the principles of the Puritans, and pronounce their labors a failure." (5)

(1) Yet whose doctrines you thus unequivocally condemn. To denounce a science, the only organ of which in this country it "never sees," is in perfect keeping with the "Observer's" principles and practice. Comment is unnecessary.

Perhaps, however, it means that we are too insignificant to be read. If the number of subscribers may be taken as a standard, we will compare our list with that of that great gun, the "Observer," any time. Our circulation fully equalled that of the "Observer" last year, and our present prospect is that we shall more than double it this. Whether our pages are worth reading, those who examine them are allowed to judge.

(2) Undoubtedly the "Observer" and Co. would like dearly to do up all the thinking for us republicans for ever, even though they "never see" what they condemn; but happily for us, though unhappily for the "Observer," men are beginning to do up their OWN thinking.

(3) In its article to which our "tinkering" article was a reply, the "Observer" holds this language:—

"The religious and moral community may grieve that the gospel is made of no effect by the introduction of this new mode of reform; but 'the experiment' must be tried. The process is going on in our prisons: it is beginning in our schools: it finds advocates and apologists in our public press: it is becoming the popular theory of the day, and IT WILL BE TRIED, though the ruin of morals, the corruption of minds, and the destruction of souls are the natural and necessary result. The truth of divine wisdom, the experience of ages, the testimony of Christian moralists and philosophers, are all laid aside; while a set of male and female tinkers in philosophy, empirics of a day, without learning or common sense to help or guide them, are allowed to try their experiments on the destiny of immortal men!"—*New York Observer, October* 17.

In its issue of November 7th, occurs the following, in its review of Sampson's work on "Crime:"—

"It will have a wide circulation: thousands will read it and believe it: this is just the age for the book: quackery, infidelity, and humbug are the order of the day, especially in matters of social and moral reformation; and among the contributions to the general fund, this work is entitled to the pre-eminence."

Put these two extracts together. One makes us "just the age for quackery, infidelity, and humbug." In the other, "in morals, religion, literature, liberty, wealth, happiness, where is the like of us on the face of the earth." Those who attempt to twistify require better memories.

(4) Can chronicle now. The last report of that phrenologically conducted institution, shows that the prisoners have made larger profits, and been much more subordinate and easily managed, as well as every way improved, since it came under its present regimen. We have not been obliged to KILL men in order to subdue them, as YOUR regimen did. The auspicious results of our "tinkering" are already so effectually chronicled that you cannot unchronicle them. "But wait a little longer." We fear not the issue, but wait almost impatiently to 'chronicle" the results of this almost the only practical trial of our principles.

(5) What paper in New York, calling itself "Christian," has "ridiculed the principles of the Puritans, and pronounced their labors a failure?" Not the "Phrenological Journal," but the "NEW YORK OBSERVER." Our "tinkering" article expressed no opinion whatever upon the Puritans, but said, and repeated it, "according to the Observer's own showing." Yet the "Observer" quotes up to this very sentence, and there adroitly stops; and thus accuses US of saying what IT said. How much better is this than an outright falsehood? Does not the "Observer" virtually herald the failure of the Puritans, when it says that books on their doctrines "will not sell enough to pay the printer's bills?" And if the last two extracts quoted do not practically pronounce the puritanical experiment a failure, pray what does? Yet this is not the point. The "Observer" tells all its readers that the "Phrenological Journal" despises and ridicules the Puritans, and bases its odious charge in making US say what IT said.

So far from our despising the Puritans, has the Observer, or any of its twistifying clique, put in type encomiums as high as the Journal contained?—See our number for March, 1847, page 75.

And to show that this is not a casual passage, see on page 52:—

"But if we are true to the trusts committed by our pilgrim fathers to our hands—and such sacred trusts mortals never before committed or received—then will millennial glory soon burst upon our world, and earth become a paradise."

And did not our August number place the Puritans far in advance of all others of their time? When, where, have we expressed anything but veneration amounting almost to idolatry for the Pilgrims? But the Observer does virtually pronounce their labors a failure, and when we accuse it of so doing, it puts into OUR mouth, by a practical falsehood, what we took out of its, and then exclaims with holy horror against us and the science. With such violations of truth and Justice, the Christian (?) Observer may attempt to sustain its sinking craft, but the "infidel," "humbug" Journal would not stoop to misrepresent thus. Did Christ thus practically falsify? And what better evidence that the Observer man is no Christian than the two deliberate falsehoods fastened upon it in this and our last numbers.

MR. FOWLER:—(1) Will you please to give your opinion of the following. There are men in Essex Co., belonging to, and holding an "official standing" in, the M. E. Church, who are engaged in manufacturing and selling tobacco, and they are encouraged by the church in this worse than useless business; and there are others engaged in circulating the elevated and spiritual sentiments taught in "Love and Parentage," and "Amativeness," and it is considered a CRIME deserving the anathemas of the church. Is this straining at gnats and SWALLOWING camels, or worse

(2) There is a minister who thinks God has conferred upon man instincts, etc., to secure as an END sensual enjoyment; and another, who contends that such a view is derogatory to God, and degrading to man. The former is ACCEPTABLE, and the latter is unacceptable, MERELY because he declares that Phrenology teaches a man should "walk in the spirit, and not fulfil the lusts of the flesh," etc. Which of these views are most favorable to the "pureness of heart" that qualifies men for the enjoyment of God here and hereafter?

I have been very SERIOUSLY opposed in the circulation of phrenological works this winter. My BRETHREN (?) think they are calculated to impede the progress of pure Christianity. I have no fear. Truth must stand—error must fall. When I cease their circulation, the blood will cease to circulate in my veins. Your's, etc. R. WALKER.

West Bloomfield, March 11, 1847.

ANSWER 1st. That tobacco exerts a pernicious influence on both health and morals, we shall soon endeavor to PROVE; and hence, to promote its use is WRONG.

That the circulation of "Love and Parentage" should be condemned by corrupt minds, in the Church as well as out of it, is to be expected; yet no sign is more sure of perverted Amativeness or sexual depravity than such opposition. But does it contain any sentiment hostile to the teachings of the Bible on this point? Does it not enforce RIGID CHASTITY, in the strongest manner, and denounce every departure therefrom as a violation of the laws which govern this department of our being? Is it not pre-eminently calculated to promote that pure and holy LOVE between husbands and wives which the Bible so often and so forcibly enjoins?

But perhaps they object to the PLAINNESS with which it treats its subject. Then let them look at any portion of the Bible which speaks of this sin, and behold there a boldness and freedom far exceeding that found in "Love and Parentage!" Let such bigots make the most of their day, for it is short. Nothing can as effectually show that they are "none of Christ's," as such persecution for righteousness' sake.

ANSWER 2nd. No sin is greater than sexual carnality, not merely on its own account, but because it is the great breeder of all other sins; a point fully established in the work alluded to, and the physiological reason given. Nor is any virtue greater than sexual purity. These are cardinal truths of Phrenology and Physiology. Are they not also of the Bible? If not, then have I read that book wrong. And if it taught the licentious doctrine inculcated by this its professed expounder, I would unceremoniously reject and condemn it, as contrary to the constitution of the human mind. Unblemished MORAL PURITY is written in that book, and this lustful divine ought to be turned out of the Church —and WOULD be, too, if that Church were pure and holy—instead of approved by it. Than such doctrines, what can as effectually disgust men with religion, and almost DRIVE them to infidelity? But, "whom the gods wish to destroy, they first make mad." This destruction the bigoted portion of the religion that is, is now fast bringing upon itself. "Wait a little longer," good brother Walker. The odium now cast upon you, will soon be converted into blessings.

MEDICINES IN SPRING.—During the change of the season from winter to spring, many are accustomed to bleed or take cathartics, or both, in order to carry off spring diseases. Of this there is no need. It is, moreover, positively

injurious. The cause of these spring diseases is usually this. Food does not digest as well in warm weather as in cold; for reasons which we hope to give before the close of the volume. Yet most people keep on eating in the spring as heartily as in winter, and thus, of course, oppress the system with morbid matter. Eat less—because digestion is less vigorous—as warm weather approaches, and you will need no spring medicines. And in general, when the system becomes oppressed, the best way to unload it is to give it time to unload itself, by eating less, and thus allowing it to work up the surplus materials which clogs the vital process, and is a prolific parent of disease. Try a light diet before you take medicines. "He that is wise, is wise for himself."

NEWNAN, COWETA CO., GA., March 1, 1847.

MESSRS. FOWLERS & WELLS:—

GENTLEMEN: I have the pleasure of forwarding the names of thirteen more subscribers to the Phrenological Journal. I had determined to make up a club of twenty or more before writing; but from the anxiety of those subscribed to receive the back numbers, I give you these names, and hope to furnish many more in a short time. The Journal proves to be such a powerful engine in dispelling the thick mazes of superstition, and in erecting the beacon light of true mental philosophy to guide the rising generation in the study of man—that it should be circulated "throughout the length and breadth of the land."

The teacher, who shares in the great work of training the minds and forming the characters of our youth, should be a practical phrenologist;—his efforts then would be directed with as much certainty in their results as the calculations of an experimental engineer. And more especially should the mother, who has the first fashioning of the infant mind, drink deeply at the fountain of Phrenology, that she may become more seriously impressed that the influence she exerts upon her little charge, whether for happiness or misery, ceases not to the end of time. Yours, respectfully,

M. P. KELLOGG, President Mt. Pleasant Academy

O. S. FOWLER.

SIR:—I beg to propound a question or two. How do you, satisfactorily, account on phrenological principles for those, almost, instantaneous changes that daily occur in the moral habits of individuals, as well as whole communities, as for instance in the temperance reformation, and other moral reforms; from habits of intemperance to temperance, from cruelty to humanity, and from the sinful to the religious. We are told the organs become enlarged in proportion as they are exercised; this being the case, I would ask, in view of these moral transitions, would not the preponderating organs, thus enlarged, predominate and be rendered immutable? Yours, truly,

D. M'NOUGHTON, P. M.

See answer in "Phrenology, proved, illustrated, and applied," page 410, and "Natural Religion," page 111.

"SELF-CULTURE: or Perfection of Character and its Attainment."—Who does not wish to know how to render themselves better? What parent would not gladly learn how to develop the beauties and repress the deformities of their children? Both these objects this work shows how to achieve, not as in a glass darkly, but in the clear sun-light of the only true science of mind. Want of room compels us to postpone the due notice of this work at present. Mailable, 312 pages. Price, in pamphlet form, fifty cents; bound, seventy-five cents. The three volumes, "Physiology," "Self-Culture," and "Memory," bound together, $2 00.

ARTICLE XXV.

THE PHYSIOLOGY AND PHRENOLOGY OF THOMAS H. BENTON, ILLUSTRATED BY AN ENGRAVING.

No. 32. THOMAS H. BENTON.

To give the phrenology of public men, and especially of politicians who have strong partisans and bitter opponents, is an exceedingly delicate task, though no more difficult than to analyze the developments of other men.

THOMAS H. BENTON has been selected for our phrenological examination in this number, not because we admire or dislike him or his political movements, but simply because his organization suggests some lessons of great practical importance to amateur phrenologists. And we earnestly request both his friends and opponents to lay aside all preconceived notions for and against, and learn these scientific lessons. The editor has examined his head, and will give a CORRECT account of his developments without fear or favor—one on which implicit reliance can be placed. Additional aid is derived from a bust of him taken in 1838, which, as his hair was thin, enables him to state specifically what they are, so that neither friend nor foe can alter the results.

Benton's PHYSIOLOY is the first point of inquiry, and also discloses the GREAT lesson we would enforce. For massiveness of chest, and size and vigor of his vital apparatus, he has few equals. He is a large and very heavy man, weighing probably about two hundred, yet is not—we speak of him as we saw him nine years ago—corpulent, that is, fat or flabby, but is very compactly organized, his flesh dense and firm, his shoulders immensely broad and deep, and his abdomen full, though not unduly distended. The editor has examined many subjects yet has rarely found any one who equalled Benton for indications of vitality and animal power. He is undoubtedly from a very long-lived ancestry, and will live to a great age, unless he breaks down his health by gross and long-continued violations of the laws of life. He will also bear up under such abuses of health longer than almost any other man, because his tenacity of life is so extraordinary. Added to this, he takes first-rate care of it, at least in many respects. Whether he eats or drinks much or little, one thing he does do—keeps his SKIN clean and active, and its pores—those great sluice-ways for the escape of the waste matter engendered in the vital process—wide open. Those who do this will rarely ever be sick, or feel feverish or weak; because, even if such eat or drink unduly, the system carries off morbid matter about as fast as it is created, and hence keeps the wheels of life unclogged, so that they work easily. Benton, besides bathing often, has a stiff flesh-brush, with which he requires his servant to ply his skin with all his might, at least once per day, and thus keeps it in first-rate order, and thereby fulfils this great condition of health. We wish readers would duly appreciate the importance of this point. To this single practice, as much as probably to any other instrumentality, does the Missouri senator owe his health.

His head is not large, in fact not above the average for bulk, measuring around Philoprogenitiveness and Individuality about twenty-two and a quarter inches. It is, however, more round, and less elongated than most heads, so that a given measure contains more brain than if it was long and thin.

But that extraordinary amount of vitality, the conditions of which have just been specified, furnishes his brain with all the power it can work off, and also imparts to it a power, intensity, and vigor absolutely unattainable without it, by the largest sized heads.

An illustration. Two mills are erected on a stream of medium size. One mill is propelled by a fall of thirty feet, while the other has a bulk-head of only ten feet. Now, though the two mills may be equal in other respects, yet the last will not PERFORM a third as much as the first, because it has only a third as much power, out of which must first be deducted enough to carry the machine. But Benton's immense flow of vitality is to his brain what the thirt[illegible] bulk-head is to the other mill. Besides furnishing his whole body and [illegible]n with all the vitality they can

possibly expend, it keeps a large surplus always on hand, to say nothing of what runs over the dam. It would be hardly possible for one thus organized to become fatigued. He might indeed get sleepy, but never exhausted, and an hour's sleep would again restore to him the full possession of all his powers. Hence Benton's medium-sized brain performs far more than many others larger and better organized.

Probably few men in Congress or the nation can endure more severe and long-continued mental application than Benton. Hence, in part, the versatility of his knowledge, and that THOROUGHNESS with which he investigates subjects. He has always at command an abundant supply of vitality to sustain his brain in vigorous action till he has COMPLETED the matter in hand. His energies never flag. His mind is always fresh and clear, and his mental tools in first-rate order. This immense flow of vitality has enabled him to endure above THIRTY YEARS sitting in Congress without intermission. He is the oldest unremitting member.

To this physiological condition of mental power, Benton adds great Individuality, Eventuality, Comparison, and Language. Form, Size, Order, and Calculation are also amply developed, and the whole of the perceptive group projects greatly, while Causality retires. Few heads project equally at the root of the nose. In other words, the organs which give the various kinds of MEMORY are immense, and accordingly, in this respect, he has few equals, as our engraving fully shows. Accordingly, for statistical and historical knowledge, he probably has no equals in the senate, and few in the nation. None excel him in going into all the matter-of-fact DETAILS of any complicated subject, bringing together, comparing, and assorting everything which bears upon it, detecting historical and other errors, collecting and collating statistical reports, comparing imports, exports, duties, and the like, and everything which requires perceptive intellect and memory in general.

Behold, then, this marked coincidence between his phrenology and his character. And what renders both this proof and example of phrenological science the more absolute, is that both are in EXTREMES, and therefore the less liable to be accidental. Say, opponents, how do you account for this coincidence between so great a manifestation of the ORGANS and the FACULTIES which give memory, on other than phrenological principles?

That VIGOR of body and brain already ascribed to him, also contribute greatly to power of memory. Notice, reader, the heaven-wide difference in your own memories when you are fresh and full of life, compared with them when you are exhausted or sick. When the brain is active the mental operations are correspondingly clear and the memory retentive, but faint when the same brain is paralyzed by physical debility. We solicit the reader to observe this point EXPERIMENTALLY. If I make an examination when fatigued, I soon forget nearly all about it, but recollect clearly every point of those made when the brain is in a vigorous state. Those

who have not paid SPECIAL attention to this point, little realize its practical importance, or the extent to which it affects the mental operations. The reason is given in part in the extract from "Physiology" in the second succeeding article. "Self-Culture" explains another law which contributes materially to induce this result, namely, the intimate relation existing between the body and the base of the brain, and of course organs of memory. In consequence of this relation, Benton's extraordinary physical power gives his large perceptive organs unusual energy, in ADDITION to that derived from their great size. These two conditions, both so strongly marked, COMBINE to produce his extraordinary powers of memory.

LANGUAGE is also large. Hence his fluency of speech, and facility in making quotations, as well as powers of debate, by which he is enabled to exhibit to very excellent advantage all the knowledge and talent he possesses.

Still, the style of his eloquence, like the cast of his physiology, is powerful, vehement, and effective, yet by no means beautiful or chaste. He uses many harsh and grating epithets and expressions, and carries his points by storm far more than by the winning or smooth manner.

COMPARISON is also large. Hence he illustrates copiously; and, in consequence of his extraordinary memory, is enabled to introduce into his speeches, many historical and other facts by way of enforcing and explaining his subject.

This organ also gives him that critical acumen for which he is celebrated. He sifts subjects admirably, and separates with nice discrimination between what bears upon the points at issue and what does not. His elucidation of his subject is usually very clear and copious, so that he generally convinces.

ORDER is large, as seen in our engraving. What it is in its application to physics, I know not, but he evinces much MENTAL order in systematizing his mental operations, arranging his statistical facts, and the like.

CALCULATION is also seen to be large in his engraving and bust, and the aid he derives from it in remembering and calculating amounts, and the like, shows that this faculty is as conspicuous in his character as its organ is in his head.

But CAUSALITY retires in both head and character. He is not the deep reasoner, except it be by a comparison of facts, in which we have already remarked that he was extraordinary, nor the profound planner of WAYS AND MEANS. In short, in the FUNCTION as well as organ of Causation, he is rather deficient, yet this defect is so covered by his great perceptives as to be less conspicuous.

MIRTHFULNESS in him generally works in conjunction with Comparison, Individuality, Combativeness, and Destructiveness, and hence he is more severe, sarcastic, and cutting, than mirthful in his attempts at wit. Add

to this his coarser temperament and small Ideality, and you have a complete idea of the cast of his witticisms.

His posterior coronal region is very large. This our engraving admirably represents, not as far as shape is concerned, but by means of his NATURAL LANGUAGE, or the backward and upward posture in which it was taken. Both Approbativeness and Self-Esteem are very large, and his head projects unduly at the crown. Hence he is very aspiring and ambitious, and not weak in the matter of self-conceit. He can be easily flattered. This is his vulnerable point. Hence his desire for public life, and honorable stations. Nor is it certain that his alleged efforts of late to attain a high military post, were not the offspring of this organization.

CONSCIENTIOUSNESS is rather deficient, and Spirituality almost wholly wanting. In fact, his top head as a whole is short and conical, and by no means proportionate to his other organs, especially his bassilar. Nor has he ever been accused of being extra religious, or over scrupulous, or surcharged with faith or devotion. The coincidence here between head and character is strongly marked.

IDEALITY is also deficient, and accordingly he is not particularly refined or polished in expression or character. The deficiency of this faculty is strongly marked in both head and manifestation.

As might be expected from that immensely powerful physiology already ascribed to him, the whole of the base of his brain is very large. This is indicated in part by that unusual roundness of his head already ascribed to him, and seen in our engraving, yet the position in which this likeness is taken, does not fully represent this point. Amativeness, Acquisitiveness, Appetite, Combativeness, and Destructiveness are his largest organs, and Secretiveness is by no means small, yet Cautiousness is none the largest—is puerile, considering with how much it is obliged to cope. His character, in these respects, corresponds with his organization; and one thing is certain, that his FORCE of character is tremendous, and is imparted by these organs. Whether his immense propensities stop with imparting this force, or whether they also take on a more specifically animal and sensual turn, those better acquainted with him personally than we are, must determine. That his is an organization far more suitable to a political aspirant and leader than for a parson, is perfectly apparent; and if he should be noted for exemplary piety, morality, and goodness, then would there be something wrong in "the bumps." Yet his sense of HONOR is very strong.

This concurrent development of both his ambition and his animal organs shows why he is COL. Benton, and why he would gladly distinguish himself in MILITARY matters. He undoubtedly possesses a natural thirst for martial glory.

ADHESIVENESS in him is very large. Few men have it equally devel-

oped. Hence the number and devotedness of his friends, and his great personal popularity among them. He is a most excellent partisan, and since he also loves to lead, as above shown, his friendship gathers many strong partisans around him, of which his towering ambition makes him the natural captain; and these two qualities, in conjunction with his perceptive intellect, render him an excellent partisan leader, his deficient coronal organs excepted, which in these times are rather in the way of politicians, instead of being deemed indispensable to them.

FIRMNESS is very large, and accordingly he is very set in his own way, though easily persuaded, in consequence of his large Adhesiveness and Benevolence.

In short, the coincidence, throughout, between his developments and character, is perfect, and furnishes a strong phrenological FACT. We commend this coincidence to the wavering as a means of confirming them, and to the student as rich in lessons of instruction. His organization will bear being STUDIED. And we recommend amateurs, after making themselves familiar with his developments as here stated, to compare them with the original cast of his head to be found in the Journal office, especially by way of noting the influence of those COMBINATIONS of physical and phrenological conditions which give him his powers and coincide with his characteristics.

And let all learn the great lesson, designed more especially to be PRACTICALLY enforced by selecting him as our present subject, namely, the importance of keeping the PHYSIOLOGY in a healthy and vigorous state, by all who would render their MEMORIES retentive, and intellect active and powerful.

LET CHILDREN SING.—We extract the following beautiful and judicious remarks from "Phrenology for Children." It abounds in passages remarkable for their simplicity and eloquence.

"All children can learn to sing, if they commence in season. I do not say that all will have the sweet, musical voice of the nightingale; for some have, naturally, sweet, mild, and soft voices, when they talk, while others speak in loud, strong, and masculine tones The same is true, in regard to singing. But every one can sing in some degree, and thus breathe forth the feelings of the heart in song.

"In Germany, every child is taught to use its voice while young. In their schools, all join in singing as a regular exercise, as much as they attend to the study of geography; and, in their churches, the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense, going forth to God from every heart, which can give utterance to this language of the soul.

"Children, sing! yes, sing with your whole hearts! David sang before the Lord, and it is meet that you should do the same; and, always, when angry feelings rise in your breasts, curb and check them by singing sweet and cheerful songs."

ARTICLE XXVI

CONSCIENTIOUSNESS—ITS DEFINITION, FUNCTION, LOCATION, ETC.

"Let justice be done, though the heavens fall."

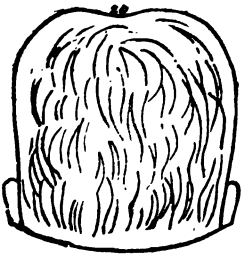
PERCEPTION and love of RIGHT; MORAL PRINCIPLE; innate sense of ACCOUNTABILITY and OBLIGATION; INTEGRITY; love of JUSTICE and TRUTH; regard for DUTY, PROMISES, etc.; desire for moral PURITY and EXCELLENCE; that internal monitor which approves the RIGHT and condemns the WRONG; sense of GUILT; desire to REFORM; CONTRITION; FORGIVENESS.

LARGE Conscientiousness loves the right as right, and hates the wrong because wrong; is honest, faithful, upright in motive, and means well; consults duty before expediency; feels guilty when conscious of having done wrong; and desires to reform and be forgiven.

SMALL Conscientiousness sometimes sacrifices duty on the altar of indulgence, and temporizes with moral principle; justifies itself; and is not particularly penitent or forgiving.

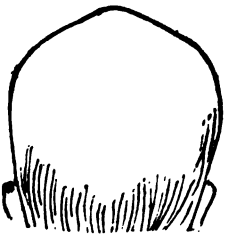
Located on the two sides of the back part of Firmness. The rule for finding it is this. Draw a perpendicular line, when the head is erect, from the opening of the ear to the middle of the top of the head, and you are on the fore part of Firmness. Pass three-fourths of an inch directly back, and then, turning a square corner, an inch down on each side brings you upon this organ. Or, briefly, it lies on the two sides of the back part of Firmness. The several forms given to the head, when these two organs are large and small, are well represented in the accompanying cuts.

CONSCIENTIOUSNESS LARGE AND FIRMNESS SMALL.



No. 33.

CONSCIENTIOUSNESS SMALL AND FIRMNESS LARGE.



No. 34.

"Thrice is he armed who hath his quarrel just."

There is a RIGHT, and its violation constitutes a WRONG. These elements are founded in the primitive constitution of things, and form an integral part of nature, as much as bulk or beauty. But for this arrangement, no action or feeling could possess any moral character whatever, nor could any conception of right or wrong exist.

Man, also, is endowed with a moral eye for perceiving this moral ele-

ment, as with Causality for perceiving the existence of laws, and Form for taking cognizance of shape. This moral sense phrenologists call Conscientiousness. Its existence in man, therefore, renders him a MORAL BEING, and, by consequence, accountable, rewardable, and punishable—satellite attendants on this element. This moral constitution is inwrought into the very texture of his mind, and interwoven with most which he says, does, and is. He can no more help regarding right as right, or wrong as wrong, or approving the former and condemning the latter, than seeing what he looks at, or fearing death, or being hungry when deprived of food. Nor can he escape out of its rightful dominion. All his thoughts, words, and deeds, are rendered, by this moral element of his nature, either right or wrong—right when they conform to the laws of his being, or are normal; wrong when they violate them, or are unnatural. "All he says, does, and is," because every exercise of every organ and function of his physical, intellectual, and moral nature has its LAWS, which it must violate, or to which conform; so that, "whether we eat, or drink, or whatsoever we do," we fulfil or break some fundamental ordinance of nature. The commonly received idea that a great many of our actions and feelings, especially those which appertain to the body, are neither right nor wrong, is therefore erroneous. Every motion we make, every breath we draw—ALL our thoughts and feelings, from first to last—fulfil or violate those laws which govern their constitution, and are therefore right or wrong, and hence fit subjects for rewards and punishments—in fact, actually do reward and punish themselves. The sweep and minuteness of this phrenological view of right almost infinitely exceeds that taken by the most rigid theologian; yet it is as true as universal.

This element is also not tame or feeble, but IMPERATIVE, and clothed with AUTHORITY. Man feels that right is SOVEREIGN, and wrong odious. How powerful an ally an approving conscience! How inexorable its condemnations! How crest-fallen and feeble is he who feels that he is in the wrong! But as strong and "bold as a lion" are they who fulfil its mandates. Conscientiousness is the queen-bee—the premier of the human soul. All the other faculties are only advisers, or subjects. Its edicts are "supreme law;" its sentence final. Even small Conscientiousness, unperverted or stifled, possesses an innate VIM, or power to hold in check far larger propensities; nor can the latter escape the dominion, or rebel successfully against the former, without either coaxing it into connivance by palliating excuses, or encroaching by little upon it, until they at length bind it hand and foot and cast it out.

But wo to those who do this. That powerful aid which it brings to all the other faculties, they lose. That tight rein which it holds on otherwise unbridled lust, they sever. The brightest jewel set in the centre of the crown of humanity, they tear out and cast before swine, and leave a disgusting gangrene in its place. What can that speaker say—however clear his logic or classical his diction matters not—who has no MORAL pathos, who enforces no right, opposes no wrong? It is to tongue and pen what steam is to the locomotive—the prime mover even of intellect, whose energy it redoubles. And how much more powerful Combativeness, when arrayed against the wrong, or defending the right—friendship when cemented, and love when it glows with moral principle—than without this moral sanction! And thus of every other faculty. Incalcu

lably does it electrify the entire man when it sanctions, and palsy when it condemns.

Clean hands and a vigorous conscience are, then, indispensable to success in every department of life. And then how delightful its approval! how soul-withering its condemnation! Nothing is so terrible but the frowns of offended Heaven! Indeed, this is His frown—its approval, His smile.

Every human being should therefore cultivate so powerful an auxiliary to success—so heavenly an attendant. We should inquire, touching everything we say, and do, and feel, "Is this RIGHT?" "Is that WRONG?" and utterly refuse all participation in what is not right. In other words, all should see to it, as a cardinal pre-requisition, that all their thoughts, feelings, and actions are in accordance with their primitive constitution, and that all our faculties and functions of body and mind are always exercised in strict conformity with their creation and normal end. Then will they all be right, and our happiness complete. Man, in his present low estate, cannot conceive the beatific joys which would follow obedience to this law of his nature, nor the anguish and agony consequent on its infraction.

Shall we then stifle this heavenly monitor, thus kindly sent down to us from heaven, to prepare us for its blessedness? Shall we sear its delicate susceptibilities by insult and rebellion? Shall we trample into the very dust this premier of God, and our rightful sovereign—this most sacred emotion implanted in the human soul? Whosoever offendeth it, offendeth Infinite Justice, and sinneth against the moral constitution of the universe! To do wrong is not so light a matter, nor right so insignificant. We stifle its sanctions at our peril; but to obey it is better than sacrifice. Nothing degrades and debases humanity equally with doing wrong. O keep this jewel of the soul unstained by sin! Yet, alas! how low in this scale of moral principle is mankind sunk! See him ignorant of its requirements, and living in shameless violation of its mandates! Behold him even justifying falsehood, knavery, fighting, murdering—and that by wholesale—licentiousness, and all manner of outrages, on the ground of EXPEDIENCY! Hear that lying merchant and dishonest trader proclaim his own shame—"an honest business-man would starve." Hear that war-captain and political stock-jobber urge the necessity of human slaughter, though life is most inviolate! Behold that young libertine arguing the necessity of sensuality on the score of health! As though right clashed with interest! As though Heaven's laws conflicted! Does God punish us for dealing justly—for obeying his laws? As though honesty was not policy!—whereas, the more exactly rigid one's integrity, the greater his success—the reward of obeying the law of moral rectitude. Dishonesty may make a dollar to-day, but will prevent the acquirement of hundreds hereafter. "A burnt child dreads the fire." With a business-man who overreaches you once, you never deal again, or, if you do, you are simple. Let a firm once obtain a reputation for strict integrity—for selling as cheap as if the purchaser were watching them—and all who knew them would deal exclusively with them. Would country merchants spend so much time and money in going to cities after goods, if they knew only a single house which they could implicitly trust? Such a house would monopolize the entire business of the country, because all

purchasers could do their business by orders much cheaper and better. No error is greater than that integrity is incompatible with business. On the contrary, nothing equally promotes worldly prosperity.

And even in case they conflicted, must Conscientiousness succumb to Acquisitiveness? Rather let conscience be king, and propensity subject. "Let justice reign, though heaven falls." Rather starve than live on the wages of sin. Would not the abandoned suffer less to die outright, than to live as they do, waxing worse and more wretched daily, because they live by sinning? Gamblers have already been mentioned. In just so far as a man makes money dishonestly, does that money curse, and not bless. The unalterable laws of nature compel this issue. Inflexible "cause and effect" secure this result, in every form, every degree of application. Though "heaven and earth should pass away," yet this ordinance of nature must stand to all eternity. RIGHTEOUSNESS, then, can never clothe a man with rags, but will feed and clothe even every beggar and his children. Nature will not let those suffer who obey her laws, nor those go unpunished who violate them. Yet no concatenation or aggravation of suffering should be allowed to dethrone rectitude. The very consciousness of having done right is more than meat and drink, and infinitely surpasses all "the wages of sin;" whereas the goadings of a guilty conscience are poison in the bones and "hell fire" to the soul.

Young man in search of business, first choose an HONEST one. Ask not "Is it lucrative," or "respectable," or "easy," or even "lawful;" but "Is IT JUST?" And shrink with horror from whatever is not, be its prospects or emoluments what they may. "Seek first" RIGHTEOUSNESS, and all else "shall be added unto you." Next prosecute it, in all its relations, with rigid justice. Let no considerations whatever induce you to deviate in the least therefrom, and besides an approving conscience—itself a treasure infinitely richer than all worldly possessions—temporal prosperity is guaranteed to you by the fiat of nature. But an unjust youth must ultimately fail.

And ye who are prosecuting a dishonest business, quit it at once. DIE rather than do another dishonest thing. You sell right at your peril. You may perhaps get your "thirty pieces of silver," yet it will be the price of moral BLOOD, and will sooner or later hurl you to destruction.

Ye, too, who prosecute an honest business dishonestly, are as consummate FOOLS as sinners. Cut both sin and folly short at once. Your transgression of this cardinal law of nature is without even EXCUSE. Remember, honesty, ALL honesty, and nothing but RIGID honesty, is policy, here and hereafter.

And let us all, be our pursuits what they may, place enlightened CONSCIENCE on the throne, and implicitly fulfil all its requirements, from the greatest even unto the least. Let us do our WHOLE duty toward man, and especially toward GOD, by fulfilling his laws. They were not made to be neglected, or violated, but to be OBEYED. And O how inconceivably holy and happy will such obedience render us!

Those in whom this organ is small should remember that, therefore, they are comparatively blind to their faults; that, especially if Self-Esteem be large, they generally carry the bag containing their errors behind them, rarely see them, and when they do, are apt to smooth them over by

forming flimsy excuses, and justify themselves unduly; that they are self-righteous, and hence more guilty than they suppose, because Self-Esteem parries the feeble thrusts of Conscientiousness, and throws the mantle of extenuating circumstances over much which should occasion self-condemnation. Bear in mind, that your not FEELING guilty is no sign that you are not; because, other things being equal, the smaller this faculty the feebler its compunctions, yet the greater the occasion for them. If this organ were larger, you would feel greater self-condemnation for the same sins, and often relent where you now justify yourself. Be more penitent. Be less self-righteous. Recollections like these will enable you in some measure to obviate this blemish. In short, the greater its deficiency the more habitual should be its exercise.

This faculty is blunted by whatever pains it—by BEING imposed upon, as well as by our doing unjustly. Dwelling upon wrongs done us is very apt to make us feel that, since others are so wicked, we may as well be like them. Many a one has been thus case-hardened, and rendered dishonest by being abused. Hence, when others wrong us, we should not dwell upon our grievances, but turn our minds to other subjects. This direction is one of great practical importance.

The assiduity with which this faculty should be cultivated in youth is commensurate with the exalted blessings it confers. I have found this organ large in nearly every child's head I have ever examined. Yet it is often small in adults—declines in consequence of sheer inaction—an awful fact! Nature bestows enough of this element on every human being, to render him scrupulously moral and just. Its existing woful deficiency is OUR fault, not hers. We bury this talent of talents in the napkin of public and private injustice, and waste or lose it. It does not average half, if a quarter as large in adults as in the young. Nor is there any other solution of this sad fact, palpable to all observers, than its NON-EXERCISE. Children, seeing others do wrong, themselves commence to tamper with this heavenly gift, and gradually yet effectually wear it away. O parents, be entreated to arrest this downward tendency. It should "grow with their growth, and strengthen with their strength," and would if duly called into requisition. It must be fed with its appropriate nutriment. Their attention must be often called to the right and wrong of what they say and do. Nor are any other means so effectual for subduing their wayward propensities. Show them intellectually, and make them feel morally, that this is RIGHT and that WRONG, and they will no more dare to neglect the former, or perpetrate the latter, than to thrust their hands into fire.

Mothers, in particular, should be ever on the watch, while their children are at play about them, to check any encroachment of one upon the rights of the others, every instance of deception in word and deed, all in any way wrong—not so much by the whip as by this "rod of the Almighty," thus put into their hands. Press their CONSCIENCES—not merely with accusations when they do wrong, but especially lay its flattering unction to their souls when they do right. Call attention to the exquisite pleasure they feel in having done their duty, and they will do right again. Show how miserable doing wrong renders them, and they will avoid it in future, for the same reason that "a burnt child dreads the fire." Nor will any other preventive, except its sister, Veneration, at all

compare with this. Rightly applied, it is a moral panacea. O parents, note and practice this sacred prescription!

Especially should parents be careful not to WRONG their children in the least, because, as just seen in the case of adults, such injustice wounds and callouses their consciences, as well as sets them a pernicious example. Nor this merely, but the parent should be so clearly right as that their young consciences will be on his side. Being strictly just to them, excites this justice-loving element in them, and also sets an example which they may follow; and even when chided youth think they are right but are not, they become hardened unless CONVINCED of their error. Especially, never punish them for doing wrong until you have gained their consciences in your favor, and made them feel guilty, and that they therefore DESERVE punishment; else the same hardening effects follow which attend being wronged. Yet, whether you punish or not, do not fail to arraign all their actions and feelings before the solemn tribunal of RIGHT and duty. Try to make them LOVE their duty, and to do it BECAUSE it is duty. Never buy or flatter them to do it, because they will come to feel that they must be PAID for everything, but let it stand on its own naked authority. Let them be trained to feel that duty is PARAMOUNT—that to do right will render them almost infinitely more happy than any money or toy they could possess. Against this hiring children to do right I solemnly PROTEST.

Many object to Phrenology, because, say they, "It destroys free agency; makes men mere machines—the passive servants of their dominant developments—and therefore alike excusable for all their vices, and none the better on account of any of their virtues, since they can help neither; because, for what they are fated—organically COMPELLED to do and become—they can neither be guilty on the one hand, nor deserving on the other." If the science I idolize really taught this abominable doctrine of fatality, Calvinist by education though I am, I would repudiate and condemn it. Against ALL guilt-extenuating doctrines, I uncompromisingly protest. I would RIVET, not unloose, the chains of moral obligation. And Phrenology does this in the most effectual manner possible. It does not argue that man is personally accountable, but PROVES it. It demonstrates the existence and function of Conscientiousness, as above analyzed, and thus renders human accountability CERTAIN, from SCIENTIFIC data. It leaves no cloud to obscure this point. Its proof is ABSOLUTE. It is this: The existence of feet renders man a walking being, and proves him to be such—of ears a hearing, of eyes a seeing, of nerves a sentient, and of brain a mental being; and so of all his other physical organs and functions. Phrenology admitted, what higher proof that man is a friendly being than his possession of Adhesiveness, that he is an eating being than that he has Alimentiveness—a talking being than his endowment with Language—a reasoning being than his being constituted with reasoning powers? Can any order, any amount of proof—can even mathematical demonstration—render anything more absolutely CERTAIN? Then does not the fact of the existence of Conscientiousness in him, as forming a part and parcel of his PRIMITIVE CONSTITUTION, both prove and render him a moral, accountable being, and therefore not merely a fit but a NECESSARY subject of rewards and punishments? Is that two and two are four more self-evident than that human conduct and

character—all we say, do, and are, or can be—are moral or immoral, right or wrong, virtuous or guilty? What can nail man down to the fact that he is accountable, so effectually as this existence in him of Conscientiousness? All other proofs, compared with this, are sand-ropes; this is the mighty cable of nature. Read this chapter, and then say how ignorant, or else wicked, our accusers. But we "forgive them, for they know not what they do." Yet they ought not to do without knowing.

Again: has not a former section proved that the organs can be enlarged by action, and diminished by inaction. And does not this admitted law of phrenological science blow this stupid objection to atoms? What is its practical language to those who have less favorable developments, commonly called "bad heads?" It seizes them by the throat of personal accountability, and thunders in their ears, "WHY HAVE YOU INDULGED YOUR PROPENSITIES, AND NOT EXERCISED YOUR HIGHER FACULTIES, till the former have acquired such gigantic strength, and the latter been subdued by a lifetime of conquest and tyranny? Stop your guilty career NOW, and cultivate the former; but remove exciting causes from the latter till the required ascendency of the higher guides and governs the lower." Search the universe, but it will be in vain for a more potent personal accuser than either of these laws separately, or both together, furnish. They tell the wicked, in the name of SCIENCE, and therefore of absolute CERTAINTY, that they have no BUSINESS to have bad heads; that they owe their depraved passions, claimed to be ungovernable, to THEMSELVES—to their own wicked INDULGENCE of them—not to their organs. And does not this amputate ALL excuse? Does it leave the forlorn sinner even a STRAW to save his being drowned in guilt?

It is, indeed, admitted and proved by Phrenology, that "like paents like children"—that predominant propensities and weak moral and intellectual organs in parents transmit similar organic conditions to their offspring; but this only shifts the responsibility from children to parents, and accords perfectly with "visiting the iniquities of the fathers upon the children." Yet even this is obviated by the fact that none can be so bad, but that, by the proper cultivation of the higher faculties, and removing stimulants from the lower, they can be rendered virtuous and happy members of society. God will not let those come into being who are so low in the scale of morals as to be incapacitated for both goodness and enjoyment—a point fully established in the author's work entitled "Hereditary Descent," and there applied to physical as well as moral maladies.

It has also just been shown that Conscientiousness possesses an innate sovereignty, by which it can govern propensities much stronger than itself. This is equally true of all the other moral organs, and also of the reasoning. But enough. This spurious but oft-reiterated objection is fully silenced by either of these answers separately, and annihilated by them all collectively. Taken together, they enforce personal accountability and the guilt of wrong doings with a sweep and power incomparably above all other motives. Nor should we have digressed—if digression it be—merely to answer this objection, for our aim is SELF-IMPROVEMENT, not to refute cavillers; but have introduced and refuted this objection mainly to make every reader see and FEEL that he is GUILTY—condemned and sentenced at the tribunal of his OWN SOUL—for every wrong

thought, word, and deed. Apologies are not heard at this tribunal. "The soul that SINNETH it shall die." This principle grasps every human being—for all have Conscientiousness—in this moral vice, and arraigns, condemns, and executes. Escape is utterly precluded: "Thou art the man." You, and I, and all flesh, are amenable, for every sin we commit; that is, for all our transgressions of all the laws of our being. Ay, and PUNISHED too. Ignorance is no apology. Nature imperiously commands all who do not know to LEARN, and equally proffers instruction to all—saint and sinner, sage and savage. All the most ignorant have to do is to follow her teachings—and they are palpable as the noonday sun—and the wisest can know or do no more. And I put the question to the conscience of every reader, Does not every page of this work presuppose, and powerfully and practically enforce, personal accountability, and THEREFORE, as it were, lay hold of every one of you, and DRAG you along into the kingdom of SELF-GOVERNMENT? What is our title even? Is that fatalism? Does that imply that what we are we cannot help being? Does this chapter on Conscientiousness tell you that you cannot do other than your organs make you?

Yet, curious as it may seem, the very advocates of rank fatalism are loudest in their condemnation of Phrenology, for teaching, as they erroneously say it does, this very doctrine which forms the "pillar and ground of their faith." At Manchester, New Hampshire, the last day of 1843, I heard a rank old-school Calvinist, of the Congregational church of that place, preach on predestination—that all mankind are by nature so very bad, that all they can do is of no avail, but all must be eternally damned except the elect; and much to the same effect. He reiterated the same paralyzing doctrine in the evening, and wound off by exhorting sinners to "make their calling and election sure," by "striving to enter in at the strait gate." That is, he exhorted all to strive because the salvation of the elect and the damnation of the rest are DECREED "from the foundations of the world," irrespective of all they have done or can possibly do. In other words, he exhorted them to strive with all their might to "make their calling sure," because it was sure anyhow—to work like heroes because they could not do anything if they tried, and because whatever they accomplished did no good. Yet I was so very a dunce that I could not perceive in his BECAUSES the least motive for effort, but thought I saw—however, it was probably because I could not put his THIS and THAT together—the strongest possible motive for not doing a thing. As he descended from his exalted station, I was introduced to him as a phrenologist; and his first remark, which he reiterated was, "I'm afraid of your science, because it leads to fatalism. It compels bad men to be bad. They cannot help themselves;"—the very doctrine, the one-idea, he had preached all day long to enforce. "Hypocrite or bigot," thought I, "you abhor out of the pulpit what in it you proclaim as 'the great salvation,' besides accusing Phrenology wrongfully." No opposition to this science at all compares with that of these old blue-skin fatalists, and the head and front of their holy horror of it is, that it confirms this polestar of their faith! Out upon such saps or bigots! Learn more of our science, or condemn less.

That this faculty can become too active, so as to require restraint, is not asserted; but that it can become diseased, and condemn unnecessa-

rily, and even for things right in themselves, is an experimental fact. In 1843, a clergyman, in whom this organ is very large, consulted me, professionally, mainly to inquire whether he WAS as wicked as he FELT himself to be, or whether his self-condemnations were unfounded. I requested him to specify. He said that the mornings after preaching, he often desired to lie in bed, and sometimes indulged; but when he did so, his conscience rendered him indescribably wretched. Thus of many similar things which he did—of evil thoughts which might enter his mind, yet were at once banished; and so of kindred things innumerable. I asked him whether he usually slept well those nights before he felt like hugging his morning pillow. He answered, "No; the blood courses through my brain, and my mind wanders to and fro on everything, and is absolutely uncontrollable, till midnight—perhaps till dawn of day." "Then it is your right and duty to sleep in the morning, for sleep you must have," I replied—"and not only so, but many of your other compunctions result from abnormal and partially-inflamed Conscientiousness; that is, this organ is a little fevered or sick, and should not, therefore, be heeded;" and I explained the principle heretofore established, in previous articles, to substantiate this as a law of things.

Undoubtedly many readers suffer similarly, and from a like cause—feel conscience-stricken, as though they were all moral filth and pollution—not because they are so, but because this organ, being irritated or slightly inflamed, condemns unduly, and often for what is right. This self-loathing and abhorrence is still farther increased if Self Esteem and Hope are small, and Cautiousness and Veneration large. David Brainerd's and Edward Payson's religious gloom had, in part, this cerebral cause. Payson called on a friend of the author, in Boston, and before tea, was mourning over the sins of the church, and his own "wicked heart," most piteously. A cup of strong tea was served him on purpose to cheer him up. He was very fond of this beverage, and drank unusually freely; after which the church was all right, and he was on Pisgah's top, and preached one of his best sermons that evening. The explanation is this. His nerves were disordered; hence his melancholy, and of course his moral organs, being very large, produced religious compunctions. But the strong tea excited his nerves, and exhilarated his moral organs; and hence his religious comfort and exaltation after it began to operate. Many pious drinkers of strong tea may see themselves in this glass, if they will look; and many others will find, in the PRINCIPLE here involved, both the cause and cure of their moral maladies. If their nerves were healthy, their self-condemnation would be less, though their sins were the same. Their self-loathing has a PHYSICAL origin. They may not, therefore, be quite as sinful as they feel. Besides, even in case they are, they believe "the blood of Christ cleanseth from all sin." Lay hold, then, on this promise. After you have repented, do not indulge these feelings. They are even wrong. Your privilege, your duty, is to "hope in his mercy." True religion will render you anything but mournful. Wesley took the right view of this subject, and inculcated a cheerful and happy frame of mind.

These remarks show the importance of a right DIRECTION, or an ENLIGHTENING of this faculty. It is blind, and must be piloted by intellect, as must all the other faculties. But we cannot stop to qualify, farther than

to say, that it should act in harmony with the normal functions of all the other faculties—a principle as definite and simple in its detailed application as it is universal in its extent. It should be exercised in conjunction with the reason in particular. The former should search out the various laws of our being, while the latter should see that the other faculties render obedience to them.

ARTICLE XXVII.

REPLY TO THE "LADIES' REPOSITORY."

To turn aside from the promulgation of any great work to refute every scribbler, is utterly unworthy any dignified expounder of science; and yet, for the sake of strengthening the faith of the wavering, the Journal copies and answers some weak objections—though about as good as can well be urged—against the science it advocates. As our enemies are now doing their worst, and may discourage some beginners, and as the latter, from their limited knowledge of this science, are often unable to refute objections, we deem it advisable to answer a tissue of errors urged in the January issue of the "Ladies' Repository," which, in and of themselves, are utterly unworthy of notice.

"With Dr. Combe, Phrenology reached its zenith. In the hands of the Fowlers, and many other itinerant self-seekers, it has degenerated to the reputation of a humbug; and it is now regarded as such by the best minds of both hemispheres. * * * * But, alas for Phrenology, its best friends, like the murderers of Cæsar, gave it the death-stroke of their own daggers. Dr. Sewell, of Washington, performed the funeral obsequies, and, like another Antony, 'put a tongue' into the wounds, and made them 'eloquent' against it.

"Such, in brief, is the origin, progress, and present condition of Phrenology. To insure it an everlasting burial, our opinion of its merits and demerits is not needed; nor do we feel any disposition to kick a dead dog merely because he is dead. But the dog has had his day; and we only record a few objections by way of memorabilia. (1).

"1. The first and leading objection we have against Phrenology is, that it is not true. It does not accord with facts. Having, in our college days, turned some attention to the 'science,' we took some pains to test it by the infallible rule of application; and for several years afterward, while engaged in different seminaries of learning as a teacher, we made it a practice to try the doctrines of Gall by the heads and comparative mental powers of our numerous pupils. These doctrines frequently received confirmation; but, after years of examination, our list of exceptions became numerous and conclusive. The poorest reciter, except ONE, in our class at college, had the largest and most prominent eyes we ever beheld in the eyes of any mortal. (2) Afterward, while teaching, we had a pupil whose head was of Websterian dimensions, large, prominent, and full, with intellectual faculties roundly developed, especially his Language. After he had enjoyed three years of daily instruction—and my associates in teaching were men of rare qualifications—his proficiency in human learning may be gathered, from the manner in which he once read, during religious wor-

ship in a family, a well-known passage in the Bible—'Besides all this, between us and you is a great CALF fixed"—and so on. We doubt whether, at this day, he can read five lines of his mother tongue correctly; and yet, in every way, he not only then was, but ever had been, sound and healthy. (3) About that time, also, we borrowed a human skull from Dr. Cyrus Knapp, then and afterward the able superintendent of the Insane Hospital of Maine, but now successfully engaged in treating curvatures of the spine and similar diseases, in Cincinnati. In this skull we discovered, that some of the outside projections had corresponding ones directly underneath, on the inside (4): and from this fact we took the hint to make more extended examinations. From what investigations we have been able to make, we have drawn the following conclusion—that the exceptions to Phrenology are altogether too numerous for the rule. (5)

"2. Truth is always salutary, Phrenology is decidedly deleterious, in its influence. Its friends have very strenuously maintained, that there is nothing in it which ought to exert a bad influence on the world. But this is not the way men judge of any subject. They never ask what a thing OUGHT to do, but what it DOES; and that Phrenology has actually done evil to society, we think there can be no reasonable doubt. (6) Many a young man has turned out of a profitable path of usefulness, merely because some itinerant phrenologist has told him he had NO BUMP for it. This we happen to know. Others have gone into vain speculations, and ruined their earthly happiness, because another had assured them that in such a way nature had intended them to exert their faculties. Parents, too, have based the education and professions of their children on this uncertain foundation; and many a sad failure, arising from this cause, might be recorded. The progress of morality and religion has also been retarded, not less than that of science and secular business. Phrenology has armed every impenitent man in the world with the potent though miserable excuse for his impenitence, that his BUMPS were against his being pious. His "Marvellousness," and "Reverence," and other organs, were too small, or his "Combativeness," or "Acquisitiveness," or "Destructiveness," was too large, to admit of much prayer to God, or any devout faith in the Lord Jesus Christ. The administration of justice, also, in every civilized nation, has received a check from this same source. Not only have criminals pleaded the configuration of their head, for which they were certainly not guilty, in palliation of their deeds; but, what is vastly worse, the great public has learned how to apologize for crime by the same means. But there is an evil inconceivably more terrible than these—an evil that strikes at the root of all progress in man. Phrenology lowers infinitely man's conceptions of himself, of his capacity and destiny, and thus discourages all effort at what is lofty, spiritual, and good. It materializes, not only the character and operations of the mind, but the entire philosophy of the present life. Everything pertaining to us is governed by a sort of fatality, over which we have no shadow of control. Man is to look upon himself as a mere machine, operated by forces concealed within his head. That which science, and philosophy, and revelation have done, in elevating and spiritualizing man's opinion of his soul, in enlarging his views of the proper dignity and destiny of mankind, and in deepening our sense of personal responsibility to God for the degrees of truth and virtue to which we may have respectively attained, all—all is to be given up that Phrenology may reign! (7)

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"They confronted Phrenology with an array of great men, of our age and country, such as Canning, of England, and our own Chief Justice Marshall, (8) whose capital measurements were not even of ordinary dimensions. The immortality of the soul is the grandest theme of human contemplation, which has tasked if not exhausted the abilities of a Socrates and a Cicero; but the ablest extant treatise on that subject, is the work of an English cobbler, Drew, whose head was remarkable only for its want of size. The great John Wesley has also given the phrenologists, (9) as well as some theologians we know of, a deal of trouble; but the phrenologists satisfy themselves by saying, that Mr. Wesley

was a very small man, and he could not be expected to carry a head of unwieldy volume."

(1) A few "stubborn things" per contra. No course of scientific lectures in either New York or Philadelphia this year, or last, has been as well attended as the editor's recent lectures in these cities. And in general the interest manifested in his and his brother's courses this year, have exceeded that ever taken in former years. Dr. Sewell buried it just as we bury seed corn—only to increase it "an hundred fold."

But the circulation of the Journal and sale of books tell the story. In the year 1841, this Journal had less than 300 subscribers; the second year it had 600; the third, 1,200; the fourth, 2,500; the fifth, 5,200; and the last year it reached 12,000, and has now exceeded that number. It has thus DOUBLED EVERY YEAR on its preceding number. And the prospects of the current volume very clearly foreshadow a doubling THIS YEAR ON THE LAST. We have now 14,000, not paying, but PAID, subscribers. Every year we open new books, and have now MORE THAN DOUBLE our number last year at this date. Our prospects are fairer to reach 25,000 this year than they were last year, at this time, to reach 12,000. And we confidently calculate on reaching 50,000 next year. At the close of this year, only a few issues of any kind—political, religious, mercenary, or any other—will equal that of the Phrenological Journal—an unequivocal test of the popularity of the science.

And all this has been attained without any extra exertion on our part. We do not pull every string, and strain every nerve to gain subscribers, as other popular works do. Our subscribers are mostly VOLUNTARY. They LOVE THE SCIENCE, and hence are GLAD to send in their own names, and those of their friends, without being drummed up by agents, and then dunned over and over before they will pay. Would that those who think the science is on the wane could but read our letters just for one day.

But the efforts made by its opponents are the strongest vouchers of its strength. Look at the anathemas of nearly all the conservative prints of the land. Would they depart from their dignified indifference "to kick a DEAD dog?" Yet, behold, in our triumphal advance, how utterly puerile their efforts!

(2) Probably rendered so by some rickety formation of skull, apparent at a glance to any phrenologist.

(3) Undoubtedly a hydrocephalic subject, or a mushroom growth of head consequent on some other physiological defect.

(4) Probably the skull of an insane subject. The statement here evidently intended, that such cases are common, is incorrect, as the examination of any skull will fully show. Such cases never occur except the tentorium and falciform process are attached to the skull, and at the frontal sinus. I have examined a great many skulls, and have yet to see the first swell on the outside resembling a phrenological organ, where there

was not a corresponding depression on the inside. An examination of any collection of skulls will show that this oft-reiterated objection is perfectly puerile.

(5) Mark, the truth of the "rule" is acknowledged. Above, he says, "These doctrines frequently received confirmation." His "exceptions" grew out of his cursory examination and limited knowledge of the science.

(6) Readers can decide whether Phrenology has done them good or harm, quite as well for themselves as the "Ladies' Repository" can for them. The Repository's mistake on this point shows that it is far from being infallible on others.

(7) See a complete refutation of this tissue of accusations and misrepresentations in our previous article. The objection that Phrenology leads to fatalism is the most plausible, and the most universally urged of all others; yet see how easily and completely our last article refutes it. Then how much more easily lesser objections?

(8) I once examined the head of Marshall's sister, and found it to be immense. I have rarely found a female head of equal massiveness, and this is quite good proof that her brother's was not so VERY inferior.

(9) How much "trouble," readers of our last volume can judge. We there showed a perfect correspondence between his head and character, and shall forward the number containing it to the Repository.

We have thus copied and refuted every point of its attack worthy of notice. Behold how utterly futile they all are. What do they weigh in the scale against our argument in its favor found in our January number? Do they show that this science militates against nature? Show this, and we will yield. Till then, we rightfully consider these mere quibbling, pettifogging cavils insignificant. Why has every objector utterly failed to show a single item of discrepancy between Phrenology and the established laws and facts of nature? Because the harmony between them is complete, as every phrenological principle and author abundantly show.

CLERMONT PHALANX, *February* 16, 1847.

MEXICAN SKULLS.—While in Cincinnati, I procured a lot of Mexican skulls from the battle of Palo Alto, killed on the 8th of last May. They are very marked, apparently being almost destitute of Comparison, Causality, Constructiveness, Ideality, Benevolence, with large Combativeness, Destructiveness, Secretiveness, Acquisitiveness, Cautiousness, Alimentiveness; tolerably well developed Veneration and Marvellousness, but small Conscientiousness and Continuity; large and high cheek-bones, and very thick skull—showing rather, I think, a very inactive brain, with a very coarse organization, rather animal than intellectual. I think these are rather inferior to what the Mexicans are in general.

Yours, for universal reform J. STAYMAN, JR.

ARTICLE XXVIII.

"PHYSIOLOGY, ANIMAL AND MENTAL: APPLIED TO THE PRESERVATION AND RESTORATION OF HEALTH OF BODY AND POWER OF MIND." BY O. S. FOWLER.

THE increased attention paid of late to health, is destined soon to work out incalculable good to mankind. In previous ages the lower classes have labored incessantly, and the upper followed the camp, both of which have secured abundance of bodily exercise, fresh air, and plain living. But a new order of things has of late supervened, in which enervating luxury has superseded toil and exposure, and sedentary occupations in heated apartments robbed mankind of air and exercise—those two great conditions of health. Even our immediate forefathers labored much, whereas their descendants are all crazy to engage in some light, genteel, professional, or mercantile business—in short, to live by their WITS instead of by work, and a sad deterioriation of the public health is the consequence. How many invalids, how many premature deaths everywhere stare us in the face! Diseases never before known are now mowing down their millions, and the great majority of mankind are becoming stinted in growth and diseased in body, and consequently feeble in mind and depraved in character.

Unless this downhill tendency is arrested, I see not what is to become of civilized nations, and especially our own, in which the conditions of health are violated more, probably, than in all others put together. I would not turn groundless alarmist, but I see only two sources of salvation for us—the one in the emigration of strong-constitutioned foreigners, and the other in the diffusion of physiological knowledge.

The deterioration of the health of our women is especially apparent, and most alarming. How rarely can a healthy woman be found! The causes of this we will not now specify, but the fact is palpable and soul-sickening. What, at our present downhill speed, must our nation soon become in point of health and physical power, and of course in mental energy and moral perfection?

But those very causes which create this ruin of health, also embody the elements of its restoration. That leisure and development of the mind consequent on the sedentary habits above referred to, invite, and, in conjuction with the diseases they engender, literally COMPEL men to study and obey the laws of life and health. Hence the attention now beginning to be paid to the study of physiology, the issue and extensive sale of new and improved works on the condition and preservation of health. Nor is the end yet; only the merest beginnings. The time is

at hand when the study of Physiology in connection with Anatomy—for, to understand the functions and conditions of healthy action of the various organs, they must be studied ALONG WITH their structure; that is, Physiology and Anatomy must be studied conjointly—will become the GREAT study, not merely on its own account, great as is its intrinsic value, but mainly as a means of thereby improving the MENTAL AND MORAL nature of man. We must have strong and healthy BODIES, in order to have sound minds and virtuous feelings. In this state of being, body and mind are INSEPARABLY connected with each other, so that the improvement or deterioration of either invigorates or impairs the other. PHYSICAL improvement is the grand instrumentality for regenerating MIND and reforming the conduct, and the great object of the work before us is, as its title purports, to point out the means of improving the mentality, morality included, by regenerating the physiology, and fulfilling the conditions of health.

After stating some general principles, such as that happiness is the great object of universal and especially human creation; that this end is secured by LAWS, the observance of which causes pleasure, and their infraction pain; that, therefore, these laws should be studied, etc., it proceeds to point out the perfect reciprocity existing between the various states of the body and the mind. A quotation will best illustrate this point.

"If man had been created a purely physical being, without any mind, he could have accomplished nothing, could have enjoyed nothing. Or if he had been created a purely spiritual being, without a material organization, this world, with all its adaptations for promoting human happiness—the glorious sky over our heads and the flower-spangled lawn under our feet, the life-giving sun and health-inspiring breeze, the rains and dews of heaven, and all the fruits, bounties, and luxuries of earth—as far as it concerns man, would have been made in vain. But he has been created a COMPOUND being, composed of flesh and blood, on the one hand, and of mind and soul on the other; and wonderful indeed—the workmanship of GOD—is this union of mind with matter, and pre-eminently promotive of human happiness.

"Nor are these respective natures strangers to each other. Indeed, they are so closely inter-related that every action and condition of either exerts a perfectly reciprocal influence on the other. This vital truth is PRACTICALLY established by the perpetual EXPERIENCE of every member of the human family. Thus a clear, cold morning, produces directly opposite effects on the mind by differently affecting the body. Fevers enhance, and often derange the feelings and mental manifestations, by augmenting the action of the brain; while hunger, fatigue, debility, and the like, enfeeble the former by diminishing the action of the latter. Dyspepsia induces gloom and mental debility, by deranging the physical functions—rendering its victim irritable, misanthropic, wretched, disagreeable, and utterly unlike himself. Physical inaction induces mental sluggishness, while bodily exercise quickens intellectual action and promotes happy feeling. Excess and deficiency of food and sleep affect the mind powerfully, yet very differently. Experience has taught many of our best speakers to prepare their minds for powerful effort by PHYSICAL regimen. Certain kinds of food stimulate some of the propensities, while other kinds augment our ability to think and study. Fasting promotes piety, 'but fulness of bread' augments sinful desires. Sickness enfeebles the mind and health

strengthens it. Cerebral inflammation causes insanity, and its inaction, as in fainting, mental stupor. Both morality and talent are affected more by food, drinks, physical habits, sickness, health, etc., than is supposed. When the devout Christian or profound thinker has eaten to excess, or induced severe colds or fevers, or in any other way clogged or disordered his PHYSICAL functions, the former can no more be "clothed with the spirit," or "soar on the wings of devotion," or the latter bring his intellectual energies into full and efficient action, than arrest the sun. Indeed, most of our constantly recurring transitions of thought and feeling are caused by physiological changes, nor can the latter ever occur without correspondingly affecting the mentality. 'A sound mind in a healthy body' expresses this great truth, which the practical EXPERIENCE of all mankind confirms. In short, as well dispute our own senses as controvert this doctrine—felt perpetually by every human being—that both mind and body powerfully and reciprocally affect each other.

"This reciprocity is effected by means of the BRAIN—that great focus of the system which experiences all sensation, and issues all mandates. To enter fully upon the proof of this cardinal doctrine, that the brain is the organ of the mind—the great instrumentality of thought and feeling—would be superfluous, because, though it lies at the very basis of all the laws and facts adduced in these volumes, yet it is so generally admitted by physiologists, philosophers, metaphysicians, and mankind at large, that it may properly be assumed. The converging FACTS, that several times more blood—always abundant in any part in proportion to the expenditure of vitality in that part—is sent to the head than to any other portion of the body; that pressure upon the brain suspends the action of the mind, while pressure upon no other portion does this; that the entire nervous system connects with the brain, where its functions are performed—proved by the destruction of those functions consequent on severing any nerve in its passage from any part to the brain—that we know of no other function which the brain performs, except it be the mental, yet that its location and structure indicate its performance of the highest function of humanity; and that the size and conformation of the brain correspond with the characteristics of the mind—proved by phrenological science—together with many others of a kindred character; render the inference that the brain performs this highest function of our nature absolutely certain. Every existing physical condition is instantly, accurately, and fully reported to the brain, where it is mainly felt. The various states of the brain, as of rest and action, vigor and exhaustion, health and disease, induce corresponding states of the mind, over which they exert a controlling influence. The brain is therefore the organ of the mind—the great agent by which emotion is manifested and intellect put forth.

"The various conditions of the brain and mind must therefore be perfectly inter-related. The requisition for this perfect sympathy between the mind and its organ, is ABSOLUTE—based in the very nature of things. As no function or product of any organ can ever take place without the corresponding action of that organ itself, so the brain being the organ of the mind, no action of the latter can ever take place except in connection with and by means of the former; nor can the brain act without producing mentality. And since this inter-relation exists in regard to their action, it of course governs all their other relations. The universality and imperiousness of this inter-relation is what constitutes any organ an organ. Without it, an organ is no organ, and no organ can be an organ. The mere fact that the brain is the organ of the mind, pre-supposes and requires this perfect reciprocity of all its states and conditions with those of the mind.

"The brain, besides being the organ of the mind, is also perfectly inter-related to the body as a whole, and to all its parts. This is fully demonstrated by that perfect tissue of communication, shown by anatomy to exist between every portion of the body and the brain, and confirmed by the perpetual experience of all mankind; so that the sympathy existing between all parts of the body and

the brain, is both perfect and universal. Its states partake of theirs, and theirs of its; so that a common reciprocity governs them all. Hence, since the states of the mind reciprocate perfectly with those of the brain, and the brain with those of the body, therefore the several states of the physiology and the mentality bear a perfect reciprocity to each other. The brain is perfectly inter-related to the body, and the mind to the brain, and therefore the mind to the body through the brain; so that all the conditions of body, brain, and mind permeate each other. Every throb of the physiology produces a corresponding pulsation in both the brain and mind; every condition of the brain is reciprocated throughout both the entire body and mind; every state of the mentality induces a corresponding state in the brain and body. This inter-relation of all three to each other, is both absolutely necessary and perfectly reciprocal. Since, then, all the physical functions and conditions thus reciprocally affect the brain, and since all the cerebral react thus powerfully and perfectly upon the mental, therefore all the physical reciprocate with all the mental; nor can the body be affected in any way, or in the least, without thereby similarly affecting both brain and mind; otherwise the brain cannot be the organ of the mind, whereas we know it is—otherwise, none of the physical conditions affect the mental, whereas we know they all do.

"Not only do these reciprocal relations exist, but, in common with universal nature, they are governed by undeviating causation; otherwise, all the evils consequent on no causation would appertain in a pre-eminent degree to this the highest department of nature. Therefore no physical condition can exist without affecting both brain and mind, nor can any physiological changes occur without inducing similar changes in the mentality, because nature never does things by halves, but whenever she sees best to govern a PORTION of any class of her operations by certain laws, she always governs the WHOLE of that class by the same laws. Thus, she does not govern a part of the operations of vision by the laws of optics, and leave a part ungoverned by these laws, but she governs ALL the former by the latter. And thus of every conceivable application of this principle of universality. That same utility—and nature is all utility—which renders it best to throw law over a PART of any class of her operations, renders it equally serviceable to extend that same law over this entire class. Besides, how awkwardly it would look and work if a part were thus governed, and a part left wholly at random? Does nature ever adopt this piecemeal, patchwork system? If so, causality is a nullity and God irregular—a supposition utterly unphilosophical and untrue. These inter-relations between body and brain and brain and mind, and of course between body and mind, are therefore systematic and universal, so that all the states and changes of either correspondingly affect the other. This position is utterly incontrovertible and absolutely true—an ordinance of universal nature. It is established and effected by the two palpable FACTS, that the brain is the organ of the mind, and then inter-related to the body; both of which obtain universally. To question the latter is to dispute an anatomical fact, and to deny the former is equivalent to denying that the mind has any connection with the body, or with matter; for if this connection does not take place by means of the brain, it does not take place at all, or exist. But mind IS related to the body, and affected by organic conditions. Therefore ALL is relation. We KNOW and FEEL that SOME physical conditions similarly affect the mind; therefore every condition—every change in every portion of the body—similarly affects the brain, and thereby the mental manifestations. To excite, or invigorate, or debilitate, or disease, or restore the body, therefore excites, or invigorates, or debilitates, or diseases, or restores the mind itself; and improving the latter also improves the former. The two, and all their existing states, are as effectually and completely interwoven with each other as the warp and woof, and thus interwoven, constitute the warp and woof of our terrestrial being.

"This great principle of mental and cerebral inter-relation gives us the KEY OF MIND—puts us in possession of the HELM OF THE MENTALITY—and shows

us how to control—accelerate, retard, impair, restore, augment, discipline, or modify at our pleasure—any and all the mental operations, by controlling the physiological conditions. It tells us how we may throw MIND into any given state, namely: by throwing the body into the corresponding state; nor is it possible to affect either in any manner or degree without thereby similarly affecting the other also, any more than to arrest the action of any other law of nature."

The work, with the great law embodied in the above for its basis, proceeds to consider the value of health, costliness and evils of disease, that they are governed by fixed laws, etc., and then takes up the vital functions, the vigorous and normal action of which constitutes health. Of these it discusses food first, because the supply of nutrition, in connection with respiration, comes first in the order of nature; for before we can expend vitality in muscular or mental action, we must first POSSESS it. The work begins with food, and, after discussing its selection—its views in relation to which we will not now review—follows it through its mastication—passages from which have already been quoted into the Journal—proceeds with its digestion, follows it through the intestines and mesentery glands, into the blood, and then takes up circulation, then respiration, next the functions of the skin, talking, etc., sleep, the secretions, and after having thus discussed the MANUFACTURE of vitality, proceeds to consider its expenditure, or the muscular and nervous systems, and brain, and closes with the prevention and restoration of disease by means of restoring the normal functions of the disordered organs, instead of by medicines. Its views on these various subjects will be presented hereafter. In this article we have room only for an additional extract on digestion, as a sample of its mode of treating the subjects discussed.

"The digestive process is one of the most remarkable as well as important operations of the human economy. How soon the horse drops dead, when his maw, or second stomach, is eaten through by the bott-worm! How suddenly cold water on an over-heated stomach suspends life by palsying this organ! How sudden and fearful the ravages of the cholera, which consist solely in disordered digestion! How rapidly children, taken down with the bowel complaint, fall away and die! Yet nothing but suspended digestion causes this leanness and death. How effectually impaired digestion, in the form of dyspepsia, frustrates both physical and mental energy! A vigorous stomach is indispensable to energy in any and every other portion of the system. Let us, then, examine this organ.

"It consists of a sack, capable of holding from a quart to several gallons, according as it has been or more or less distended by excess or deficiency of food and drink. Its upper side is much shorter than its under, thus appearing like a bag held horizontally, and ruffled on its upper edge. It has two openings, the one where the food enters, located at its left superior side, and called the cardiac orifice, from its proximity to the heart, and the other situated at the right superior side, named the pyloric orifice, through which the food, after having undergone the chymifying process, makes its egress into the duodenum, or second stomach. The latter opening is constructed with a valve, or door, so arranged as to close upon and send back whatever presents itself for egress not completely dissolved; and it departs from this rule in extreme cases only, and where things cannot be digested without remaining so long in the stomach as seriously to threaten its injury. Hence the ejection of food either way, undi-

gested or much as it was eaten, is a sure index of a deranged stomach, because a vigorous one would first dissolve whatever is soluble.

"The stomach is composed of three membranes—the outer, called the peritonæum, or glossy coat, which lines and lubricates all the internal organs, and allows them to slide upon each other without friction; the middle coating composed of muscles laid transversely, and crossing each other in all directions, which contract upon its contents so as to give it the required motion; and the inner, or mucous membrane, which is extremely delicate, and of a pale cream color when healthy. Nerves and blood-vessels also permeate all its parts; the latter imparting vitality, and the former relating it to the whole nervous system, by which means the various states of the stomach control both the nervous system and mind.

"When a healthy stomach receives its food, this mucous membrane, or some glandular structure interwoven with it, empties into it a clear, tasteless liquid, resembling saliva in appearance, called the GASTRIC JUICE, previously secreted so as to be in readiness. This fluid is a most powerful solvent, capable of reducing to a milky, homogeneous mass, called chyme, all those heterogeneous substances taken as food. It sets free, or extracts, as it were, from food the carbon, fibrine, casseine, nitrogen, hydrogen, and other substances—electricity, also, probably included—which enter into the composition of food, and are required to support life. It even dissolves food out of the stomach, but not so quickly as in. Its solvent power, when the stomach is healthy, is most astonishing. Not to dwell on the wonderful gastric powers of some animals—that East Indian bird which will swallow and digest even wood—man's solvent power is far greater, by nature, than any suppose. Some have swallowed knives, and digested their bone or horn handles. Is it not surprising that the stomach should bear up often a century under such continued abuse as even the most temperate daily heap upon it? Take our own cases. How long, how often, and how outrageously, reader, have you abused your own digestion by eating too fast, and too much, and of unwholesome food; and yet, perhaps, it retains much of its pristine vigor.

"But such abuse ultimately weakens its solvent powers. This allows food to lay so long in the stomach, that its heat induces souring or fermentation, which aid its dissolution, and helps to relieve the stomach of its load. But mark—this fermentation is nothing more nor less than incipient decomposition, or, to call it by its true name, the commencement of the ROTTING process. To ferment is to PUTREFY. Nor is it possible for food to sour in the stomach without engendering corruption. Especially is this true of the fermentation of meat. All know how vast the amount of putrefaction eliminated by its decay out of the stomach. Fermentation engenders the same in it. Is it then any wonder that dyspepsia, which consists simply in the rotting of food, especially meat, in the human stomach, should cause its victims to feel so wretchedly? Is it not here a powerful argument against meat-eating, especially when the stomach is not PERFECTLY good? Think of it: meat actually putrefying in the centre of the system, to be sent all through it—literally frightful to contemplate! And yet this very process is perpetually going on, in a greater or less degree, within the stomachs of all in the least afflicted by dyspepsia, and this class embraces the mass of Americans, as we shall show when we come to treat of this disease. This chymical fact, that the souring process is incipient rotting, together with the fact that the food of the great mass of our nation does thus ferment, develops the prolific cause of most of those chronic, malignant, and all other diseases which bring suffering and premature death on the mass of mankind. Men cannot, therefore, guard too carefully against all injury of this important organ. Its healthy and vigorous condition it indispensable to life and happiness. Its abuse is suffering and death. As starvation, by withholding nutrition, soon destroys life, so imperfect digestion proportionably impairs it. Dyspepsia is partial starvation on the one hand, by withholding the materials of life, and death on the other, by engendering corruption. Hence, whatever dyspeptics do or leave

undone, they should first restore the flagging energies of their stomachs. The scholar who is impairing digestion by study, instead of disciplining his mind, is undisciplining it in the most effectual manner possible, and by that very study which otherwise would strengthen it, because stomatic diseases effectually prostrate the brain. Such should stop studying till they have effected a cure. And all, whoever they are, whose stomachs are strong, should make it their paramount business to keep them so, and, if weak or disordered, to strengthen and heal them, and should give up or abstain from whatever impairs them.

"The gastric juice acts mainly upon the OUTSIDE of the food eaten, thus evolving nourishment GRADUALLY—a provision of great practical utility. Otherwise we should be obliged to eat perpetually, which would be inconvenient, if not impossible.

"The motion of the stomach greatly facilitates digestion. That muscular coating of the stomach, already described, by contracting from all points upon the food, as it were CHURNS it till it is dissolved. As the muscles of the gizzard of fowls contract upon their feed so powerfully as to grind it by friction against the gravel-stones mixed up with it, so the muscles of the human stomach keep perpetually squeezing and whirling the food over and over, always one way. This motion all must have observed within themselves. In cases of heart-burn, which is caused by the souring process, this rolling of the food is particularly observable in conjunction with the rising and burning caused by the inflammation of the stomach.

"This motion is involuntary, else we should be obliged to WILL it continually, which would be exceedingly inconvenient, as it must be perpetual. Breathing also facilitates it. Every inspiration hauls down the stomach to make room for the ingress of air, and every expiration redoubles this motion by allowing it to return to its place; and as breathing is perpetual, so is this stomatic motion. This physiological principle condemns, in unqualified terms, all lashing down of the stomach, and girting between it and the lungs, which prevents this motion. Unless it had been very important, nature would never have devised so effectual a means of securing it; and those who arrest it by tight lacing, do so at their PERIL.

"Nature still farther facilitates this motion by those ABDOMINAL MUSCLES which pass up and down across the stomach and bowels, so that we cannot well move the body backwards, forwards, sideways, any way, without using these muscles, and thus as it were kneading the stomach."

SPECIMEN OF THE WAR-SPIRIT.

When the enemy, just before the battle of Barossa, in Spain, appeared in sight, Gen. Graham, riding up in front of his troops, and waving his hat, exclaimed, "Now, my lads, there they are! Spare your powder, but give them steel enough!" To this the soldiers responded in three cheers, and went fiercely to the charge.

This circumstance the biographer of Wellington recounts with great zest, as a brilliant affair. The spirit of that address is the very best spirit of war—a spirit which pants to give our enemies enough of steel or lead—a spirit which breathes vengeance, and exults in the successful butchery of our brethren. Such a spirit is in fact inseparable from war; but I need not ask if such is the spirit of the gospel.

"I know too well, and I feel as much as any man, how difficult it is to accommodate a standing army to a free constitution, or to *any* constitution. An armed, disciplined body is, in its essence, dangerous to liberty; undisciplined, it is ruinous to society."—BURKE's *Opinion on Standing Armies.*

ARTICLE XXIX.

"PHRENOLOGY FOR THE USE OF CHILDREN IN SCHOOLS AND FAMILIES," BY MRS. L. N. FOWLER.

WOMAN is the one to teach children, the one to write for the young. The reason of this has already been given in this volume. (See articles on "Woman," and "Philoprogenitiveness.") And she is as much better adapted by nature to write for them as to teach them.

One of the great errors of all authors is that they do not simplify. They pre-suppose that their readers understand more of the various subjects treated of than is actually the case, and hence are not easily followed or understood.

With this defect the work before us is not chargeable. The rare excellencies of plainness and simplicity characterise it. Its copious illustration of its subjects by familiar anecdotes, is one of its great recommendations; and though adapted to children, yet all beginners will find it just what they require.

It has another most excellent method of imparting instruction to the uninitiated—that of speaking to the EYE by symbolical engravings. Taking the general idea of representing the faculties, it appropriates a separate picture to every one, into which a group of several figures are often introduced, of which the accompanying engraving is an example. The utility of this is too apparent to require comment.

At the bottom of each page will be found questions to aid both teacher and pupil in acquiring and retaining a knowledge of the various subjects treated.

Another original idea in the work is that every organ is bounded geographically; for instance—

"ADHESIVENESS is bounded north by Concentrativeness, south by Union for Life, east by Inhabitiveness and Philoprogenitiveness, and west by Combativeness.

"ACQUISITIVENESS is bounded north by Sublimity, south by Alimentiveness, east by Secretiveness, and west by Constructiveness."

And so on with all the others.

By this means children and all others can easily learn the location of the faculties.

One of its great PRACTICAL recommendations, however, is, that children love exceedingly to hear it read, or to read it. All youth should be taught Phrenology, and this book is eminently adapted to facilitate this object.

The following quotation may be considered a fair sample of its style and manner of treating its subject.

"DESTRUCTIVENESS.

"DEFINITION—Executiveness; energy; cruelty; desire to kill.

"LOCATION—Destructiveness is situated on each side of the head, over the ears.

"What is it that induces little children to tear their playthings in pieces? It is not because they do not desire these things, but *to destroy* seems to be a strong principle of their natures. How soon most children take delight in killing flies, sticking pins into them, etc., teasing dogs, killing birds, sporting with fish, treading on the cat's tail, throwing stones at the pigs, and hurting every innocent animal on which they can lay their hands. Why is it they do all these naughty things? It is because they have large Destructiveness.

"It is this that makes bull-dogs fight with, and almost tear each other in pieces. You know, especially if you have ever lived in the country, how troublesome the little snappish, barking dogs are, that always run after carriages, and bark and growl as if they had been badly injured. It is Combativeness that causes them to *bark*, but it is Destructiveness that causes the larger dogs to *bite* and *tear* each other.

"These little curs do not know of any better way to vent their angry feelings; but children, even very little ones, should learn to control their tempers. When you feel disposed to speak harshly, or unpleasantly, you must remember that you are only imitating the dogs, who have no minds or reason.

"Two boys going home one day, found a box in the road, and disputed who was the finder. They fought a whole afternoon without coming to any decision. At last they agreed to divide the contents equally; but, on opening the box, lo! and behold! it was empty. These boys had large Destructiveness and Combativeness.

"You have all heard of wars and battles, where thousands of men meet each other in the fields, to wound and kill all they can. A great many of these men do not go there for the sake of their country; but, disregarding the amount of sorrow and grief which they bring to many families, by taking the lives of fathers and brothers, they meet to gratify their desire to kill, to cause destruction. These men have large Destructiveness in their heads.

"So have those persons who like to take the life of, or tease animals and birds, without cause or reason. You may have seen boys throwing stones at frogs in a pond for sport and amusement. They do not consider that "what is sport to them is death to the frogs," or they would choose more innocent pastimes and pleasures. These boys had large Destructiveness.

"So has that little naughty boy in the cut, who has been teasing his sister; he has thrown down all her playthings which she had arranged nicely on the stool, and to complete her sorrow, has even torn off the head of her beautiful doll.

He not only does not love his sweet and gentle little sister, but annoys her in every way that he can. Look at his countenance, and tell me if you think he is happy. This little boy has large Destructiveness.

"So have all animals that have sharp teeth, and are carnivorous, or feed on flesh. It is a fact that lions, bears, and other animals of that class, have broader heads than the sheep and other domestic animals.

"I would not have you think that Destructiveness is a *bad* organ, and ought *never* to be exercised. *Every* organ and faculty which God has given to us, is good in itself, and was given us for a good and definite purpose; it is only the *perversion* of an organ that produces bad effects in society.

"By the perversion of an organ I mean the improper use of it; for example, our hands were given to assist us in doing a great many things necessary for our support and happiness; our feet were given us to enable us to walk; but if we strike each other with our hands, or kick animals, or each other, with our feet, we pervert the use of these instruments given us for our own good.

"So with Combativeness and Destructiveness. These organs, if rightly exercised, produce spirit, force, and energy of character. They help us to overcome the many difficulties which are thrown in our way. *With* these, we are less affected by heat or cold, when we wish to do anything; they help us to tame wild animals, and kill them if necessary for food.

"*Without* these, people would be tame and insignificant creatures, and, especially, would never succeed in any plans or inventions, if Concentrativeness be small also. We should not have had any railroads or steamboats; the seaman would never have left his home to be absent three or four years to catch the mighty whale, and bring us oil; and all the great enterprises of the day would not have been undertaken.

"If children had no Destructiveness, they would never wish to play, or do anything that required any exertion, but would remain quietly at home with their mothers. But be very careful not to exercise this organ by striking each other, by being angry and revengeful, or by exhibiting bad tempers when you are young; for all those bad men and women who finally die on the gallows, or are sent to our prisons, were permitted, when young, to indulge these bad feelings till they had committed some crime for which they were arrested and punished.

"Gibbs, the pirate, when a boy, amused himself with dog-fighting, and all other kinds of rough plays, to such a degree, that the coarser feelings of his nature obtained the ascendency over the higher, better, and moral.

"You may say that if you have this organ, you *must* use it, and so cannot help yourself. But this is not so; for although some are naturally more inclined to deeds of wickedness or kindness than others, yet all *can* restrain their passions if they wish, and *should* strive against the indulgence of their wicked feelings.

"I know a little boy who was naturally inclined to destroy and trouble all the cats, dogs, etc., he saw. His parents were aware of this propensity, and explained to him that it was wrong to torture the innocent merely for his own pleasure, and often conversed with him on this subject. This produced so good an effect, that in the course of a few months his disposition in this respect was changed, and he is now one of the kindest-hearted boys I ever saw, and beloved by all who know him."

PHRENOLOGY IN THE WEST.—A Phrenological Society has just been formed in Janesville, Wisconsin. Messrs. Kellogg and Richmond have spent some two weeks in this place, where they have delivered a number of instructive lectures, which, together with the interest previously created, has led to the formation of this Society, now in so flourishing a condition. The "Journal" is liberally patronized by the inhabitants of this "village in the far west." Our friend, Orrin Guernsey, deserves much credit for his efforts in behalf of the science. May he be rewarded.

MISCELLANY.

DIFFERENCE ON THE TWO SIDES OF THE HEAD.

I would like to hear, in some number of the Journal, the reason or reasons for a particular organ being more fully developed upon one side of the head than the other. I believe this to be the case sometimes, and have examples on my own head, and have noticed the same fact in relation to other heads repeatedly during the past year. There appears as much difference as between the right and left arm, in many instances; and this has led me to think one side may be exercised, while the other remains at rest, as well as one side of the body. An explanation of this would be satisfactory to me for one, and I have seen others of the same opinion as myself, who would like to have this difficulty cleared up in their own minds. W.

ANSWER. This difference is often quite apparent, yet no more strange than that one hand or one eye should possess more power than the other. Its causes will generally be found to be, first, in having lain more on one side than on the other in childhood, and perhaps in mature life; and, secondly, in the greater exercise of the given organs on one side than the other. Why not use the right lobe of Combativeness, for example, more than the left, as we often use the right hand or eye more than we do the other?

Yet this presents no insuperable barrier to correct observation; for, in general, the largest side is the true measure of the functional power.—ED.

December 21, 1846.

DEAR SIR:—During the past summer a friend of mind sent me a copy of your work on "Memory." It was the first of your publications I had chanced to meet with, in a manner to call my attention. The gratification I experienced from reading it, I would not attempt to describe; but rather recommend its perusal to ONE and ALL. Any one who will give it a CAREFUL, attentive perusal, cannot fail to be benefited thereby. To me it was a light shining far into the darkness; breaking through the bonds that superstition, fashion, and adherence to ancient forms and customs, had thrown around us, and taking a MIGHTY STEP towards that perfection for which man was originally designed by his Creator. The remarks on instructions, in particular, find an echo in my heart; and must in the minds of all who read.

I feel satisfied that nothing will tend more to the promotion of a knowledge of Phrenology—and thereby the improvement of mankind—than the circulation of this work. The plan that I had in view to place it within the reach of all, in many of the States at least, is through the medium of the district-school library. I would presume to advise that you charge your agents to give particular attention to this situation. I know of no place where a single copy could do so much good. They usually apply some ten or fifteen dollars, annually, to the increase of their library; and any man of sense COULD NOT OBJECT, nay, must be pleased with having such a book placed where it might be widely circulated. It is, in my opinion, one of the most humane and charitable operations in which one could be engaged; for how could one be better employed than in ELEVATING and CULTIVATING the MIND of a NATION, preparing it for HIGHER and more EXTENSIVE enjoyments, and causing man to approach NEARER and NEARER to that state of existence for which he was designed by his Creator?—cultivating

the IMMORTAL part of man, which is not only capable of enjoyment of a superior kind while here, but which is destined for a NEVER-ENDING existence of PERFECT BLISS or WO hereafter. J. H. B.

For the American Phrenological Journal.

For some two or three years past, I have been interested and profited by the perusal of your valuable "Journal;" and have been silently making my own observations on those with whom I am acquainted, often to my surprise at the correctness of those principles. The following confirmatory fact very recently came under my notice :—

While in conversation with a friend, the subject of Phrenology was incidentally mentioned, and my opinion relative to its claims requested. I replied that, as far as my observations extended, I believed its general principles to be true.

A young German, but a few months from his "Fatherland," being near, my friend beckoned him to us, and asked me what, according to Phrenology, were the leading traits in his character. The young man was to me a total stranger, and on removing his cap, I exclaimed, with astonishment, "What immense Tune! Why, he's all music!" My friend replied, "You are right. Music is his only hobby. He will learn almost any air by hearing it once; and he is almost continually singing or whistling, from morning till night."

Upward, and a little backward from the external angle of the eye—precisely where phrenologists locate the organs of Time and Tune—was, on each side of his head, a dome-like elevation, about the size of a half-dollar, exceeding in prominence anything of the kind that I had ever before seen.

Another peculiarity was his unusual breadth and fulness between the eyes, and indeed the whole intellectual lobe, from which I inferred a great facility for committing to memory, and the power of retaining that which had been once learned; all of which was confirmed by my friend, who had been acquainted with him for some weeks.

Many persons are willing to investigate this subject, but are withheld by fear that it would subject them to ridicule; and no wonder, when such sentiments as the following are promulged from the pulpit:—

"Phrenology teaches that there is NO WILL, capable of exercising an energetic control over the mind; that theft is the result of the overgrown fulness of some portion of the head, and that a man with such a head MUST, AS A MATTER OF NECESSITY, continue to steal, unless he can, by some powerful means, raise up a counterbalancing 'bump,' on some other portion of the head. I warn you against entertaining such false principles. They are the step-stone to infidelity."

He proceeded to say, "The idea that corporeal punishment is unnecessary in the government of children, needs no argument to show its falsity. It is inconsistent, erroneous, absurd—contrary to common sense, and contrary to the word of God."

In the course of his remarks, however, he lost sight of the position he had taken, and related the following fact from his own experience in the capacity of teacher, which, as it illustrates so forcibly the principles of government, as taught by phrenologists, I will relate it:—

Having engaged to teach a certain school for a term, he was informed that he would have one scholar—a girl, some nine or ten years of age, who for several previous terms had been unusually refractory, so much so that almost daily inflictions of punishment with the rod were considered absolutely indispensable. Under this course of treatment she became more stubborn still, until she at last began to look upon her frequent flagellations as a necessary evil. "Under these circumstances," said our narrator, "I formed the resolution not to punish that child corporeally, let what would happen, but rather strive to win her to duty by reason and kindness, and succeeded beyond my most sanguine anticipations and a more faithful scholar was not in my school." H. N. R.

FIRST LESSONS IN BOTANY, OR CHILD'S BOOK OF FLOWERS, for families and schools, illustrated with engravings. By Theodore Thinker. This excellent little work is just THE thing for those who wish to acquire a knowledge of the first principles of the science of Botany. The author has a peculiarly happy faculty of adapting his language to the comprehension of children, and at the same time conveying much valuable instruction to readers of a more mature age. Mailable; pp. 108, 18mo. Price 18 cents. Address FOWLERS & WELLS.

"THE COMPLETE GARDENER AND FLORIST: Containing an Account of every Vegetable Production cultivated for the Table; with Directions for Planting and Raising Flowers." (Price twenty-five cents.)

"This little volume will be found a valuable one to gardeners, as containing an account of all vegetables grown in the field and garden used for human food; with a history of their first introduction, their nourishing qualities, and the places best adapted for their propagation. The information is useful to all persons, for no one can be indifferent to a knowledge of the growth of such garden vegetables used for the table. The growth of wheat, rye, oats, and barley, their first appearance, where brought from, and the countries in which they now flourish in the greatest abundance. To all these are added, the history, modes of cultivation, and the valuable qualities of all vegetable productions."

"THE BOOK OF THE FEET: A History of Boots and Shoes, with Illustrations of the Fashions of the Egyptians, Hebrews, Persians, Greeks, and Romans, and the prevailing Style throughout Europe during the Middle Ages, down to the present Period; also, Hints to Last-makers, and Remedies for Corns, etc. By J. SPARKS HALL, Patent Elastic-Bootmaker to her Majesty the Queen, the Queen-Dowager, and the Queen of the Belgians. With a History of Boots and Shoes in the United States, Biographical Sketches of eminent Shoemakers, and Crispin Anecdotes."

Much has been said and written concerning the HEADS and BODIES of men, while comparatively little attention has been given to those very important members, the FEET. In this work, we have a full account of the treatment which they have received, from the earliest stages of civilization, and the causes and cure of corns, and various other maladies to which the feet are subject. It is beautifully got up, forming a duodecimo of 216 pages, in lithographic paper cover. Mailable. Price fifty cents.

THE WATER-CURE MANUAL.—A new and original work, bearing the above title, has just been issued by Dr. Shew, who has just returned from Graefenberg, the fountain-head of Hydropathy. It contains, of course, a new and accurate account of the discoveries of Vincent Preissnitz, and also a fine lithographic portrait of this remarkable man. Mailable from our office. Price fifty cents.

ARTICLE XXX.

THE PHRENOLOGICAL DEVELOPMENTS AND PARENTAGE OF THE HUTCHINSON FAMILY, ACCOMPANIED WITH A LIKENESS OF ABBY HUTCHINSON.

No. 33. ABBY HUTCHINSON.

OF the merits of the biography of individuals, accompanied with their organic conditions, a correct estimate can be formed from those already given in the Journal. We this month vary this feature of our volume by giving the biographical genealogy of a distinguished family, in connection with their family Phrenology and Physiology—a variation which we trust our readers will duly appreciate. We frame our description from a personal inspection of the organic conditions of most of the family, made on the "Home farm."

The accompanying likeness of Abby was copied from a daguerreotype, taken some years ago, and hence a less correct likeness of her features as they now are, yet correct in all that appertains to her developments.

In nearly all the members of the family, a remarkable sameness both of the phrenological and physiological organizations characterize this family, which they inherit much more from their mother than father.

Their temperaments are exceedingly fine, and also excitable, being compounded of the vital and mental, the most active and fervid of any

other. As great an extreme of these two conditions are rarely found. Hence that intensity of feeling and that pathos which they infuse into their music. Hence, also, that strength of lungs, and power of voice, which they put forth as occasion requires. Accordingly, all but two are round-faced, and full-chested, as well as florid.

In all of them the social organs are unusually large, and ample illustration of the corresponding vigor of these faculties will be seen as we proceed.

Combativeness is well developed in all; and as it combines with large Conscientiousness, and less Veneration, it takes a moral reformatory turn, and sustains them in carrying out their principles, a noted instance of which occurred in Philadelphia, where they refused to sing unless they could sing their reform songs. A stronger test of true moral courage could not well be presented. That test they sustained without wavering one iota from their convictions of DUTY; which nothing but a large development of these organs, in connection with Firmness, and some others, could have sustained.

TUNE and IMITATION are, however, their largest organs, both of which they evince in every note they utter. Their mimicry is indeed admirable, and even perfect, which, together with their music, to be at all appreciated, must be HEARD. Both these organs are very large in Abby's head, yet the accompanying engraving was taken with Tune covered by the hair, so that its full size is not here seen.

LANGUAGE is large in them all, and they evince this faculty in reciting so accurately and easily the verses set to their music.

CONSTRUCTIVENESS and WEIGHT are large in all, and manifested in their great natural genius for instrumental music, in which they aid almost as much as Tune itself. Time is also large in all, and so is Mirthfulness.

IDEALITY and SPIRITUALITY are also large in nearly or quite all the family—the latter unusually so—and their manifestation of them in their music is equally apparent. Indeed, all their moral organs except Veneration are unusually large.

But the most interesting aspect in which this amiable and talented family can be viewed, is in the history of their ANCESTRY, which will be found in the accompanying extract from "Hereditary Descent."

"The HUTCHINSON FAMILY furnish a kindred illustration of this law of confluence, in its application to MUSIC. To say that they are the BEST singers to which the author has ever listened, is as just as it is exalted a tribute to their musical genius. And that this talent was INHERITED, is evinced both by the extraordinary size of Tune in all their heads, and by the naturalness and musical pathos which characterize their style of execution. They sing from the SOUL, and TO the soul, because Tune is so SPONTANEOUSLY active and powerful. Unconsciously, in doors and out, before company and when alone, they sing; and that they sing with

remarkable sweetness and harmony, the many thousands who have heard them are ear-witnesses. Nor are 'the Quartette' probably better NATURAL musicians than the others, only trained to sing in concert. In short, the entire family possess musical genius of the highest order, both phrenologically and practically. Whence was it derived? Let the following extract answer:—

"'Judson, John, Asa, and Abby, are the four youngest of the twelve now living, out of sixteen children of the Hutchinson Family. Their maternal grandfather, by name Leavitt, lived in Mount Vernon, in New Hampshire, and was a builder by trade. He built many houses in Boston, but he most prided himself upon being the builder of many churches and meeting houses in divers towns and villages in the State. He was a stout republican, zealous in the cause of his native land, and one of the firmest supporters of her liberty against the aggressions of the mother country. In character he was deeply religious, and being possessed of great natural musical talent, was extremely fond of psalmody and church music. His two youngest daughters, Sarah and Mary, inherited from him this gift in a still more remarkable manner, and their singing in churches and meeting houses was celebrated far and wide. Nothing could be more simple and primitive than the life they led; they spun and wove their own and the family clothes; practised their songs over the wheel and the loom, and on Sundays or meeting-days sung in the church or the meeting house. Mary was very beautiful, and had many lovers; but Sarah had the finer voice, and her skill in church-music was so great that she would take any part, and people came many miles to hear her sing. One day, when she was from home, she went to sing in a church at some distance, and being on a visit, was dressed somewhat differently to what she was when at home; her father, however, happened also to be at the same church, and was astonished by the beautiful voice of the singer, whom he saw, but did not recognize. 'Who is that,' he asked, turning to a neighbor, 'who sings so like an angel?' 'Do you not know your own daughter?' was the reply, which so much affected him that he could not help weeping.

"'Mary, also, when she was singing one day in a village choir, stole the heart of a young man from Milford, in the same State. This was Jesse Hutchinson, the son of a farmer, a very religious man, and a deacon of the Presbyterian church. This youth, also, like her, had been from his boyhood remarkable for his musical talent. He had a brother also gifted like himself, and they too were celebrated through the whole country for their musical powers. But though their father was a rigid Presbyterian, and a deacon of the church, his sons were famed for the fun and merriment which they brought everywhere with them. They were full of the joy and gayety of youth, and wherever they went they were welcome, not only because of the gay and merry songs which they sung, but because their violins were a summons to a general dance, which always lasted till day-break. From some cause or other, however, a great change came over his mind; he considered this life of gayety to be sinful, and regarding his violin as an incentive to it, cut the offending 'merry bit of wood' in two, and made it up into tobacco-boxes, and from that time permitted himself only to practise sacred music. It was soon after this change, and about four-and-forty years ago, when, in his home-spun suit, and his hair tied in a queue behind with a black ribbon, and a broad beaver on his head, he presented himself to the beautiful young singer in the character of a lover. She was then not sixteen; too young to be married, she said, and was hard to persuade. Her father, who thought very highly of the young man, who had borne a most excellent character, and who was come of so excellent a stock, pleaded for him; but she would not consent, and leaving him in the parlor, she went to bed. He sat up alone all night in the room, and the next morning when she went in, there she found him. But she was still resolute,

and he set off to Salem, thinking that time and absence might operate in his favor; and he was right. On his return she was glad to see him, and though still young, she consented to be married. These were the parents of the 'Hutchinson Family,' the 'good old-fashioned singers,' as the family-song says, who still can 'make the air resound.'

"'On his son's marriage, old Deacon Hutchinson gave up his house and farm to the young couple, and retired to a small house near them; and Sarah, whose voice and character were like those of an angel, went with her sister to her new home. A word or two must be permitted here on this most heavenly-minded young woman, who, being one that the gods loved, died young; and that principally because, though her life was so short, her spirit seemed always to be present in the family, exercising, as it were, a purifying and ennobling influence on all. She was one of those gifted creatures who seem to be sent only to show how beautiful is youth, talent, and goodness; and who in departing leave a ray of glory behind them, ascending from earth to heaven. The children of the family who knew her, adored her; and those who were born after her death, from always having heard her spoken of, believed that they had known her. It often has seemed to the family as if her angelic voice was heard singing among them—a spirit-voice singing as no earthly voice ever sang; and who shall deny that it is so? The very idea is elevating and beautiful.

"'Jesse Hutchinson and his young wife were among the first Baptists in Milford, and were the introducers of their peculiar religious opinions into the neighborhood. They frequently opened a large barn as a meeting house, and endured no little persecution. In those days carriages were not used, except by the wealthy; and these excellent people, who had fourteen miles to go to their meeting house, rode on horseback, in the old-fashioned way of saddle and pillion, she often with a young child on her lap. The country round their home was hilly and woody, and of a peaceful, pleasant character; and their life within doors was singularly happy and united. It was a home of affection, comfort, and prosperity; and here fourteen children, twelve of whom were sons, were born. Sorrow, however, will enter, even in the most blessed of earthly homes. The angelic-minded Sarah died, and so did the eldest child, when only nine years old. This child, like all the rest of the family, had a wonderfully fine voice, and was remarkably beautiful. He was always first up in the morning, and was heard through the house singing like a lark. His death was very affecting. His father and uncle were at a saw-mill, at some distance, where he was sent each day with their dinners. While they sat and ate, the little fellow amused himself by playing among the sawn boards, which were reared up to dry: one day a sudden wind rose, and blew down the boards upon him, which caused his death.

"'Years went on; the elder children grew up to man's estate, and the place was too strait for them. The parents and younger children, therefore, removed to one of the valleys below, on the banks of the Souhegan river, to a place called Burnham Farm; and thenceforth the former family residence took the pleasant name of the Old Home Farm. At this new home the two younger children, Asa and Abby, were born.

"'The father of the Hutchinsons has all his life been in principle a non-resistant, and has carried out his opinions so far into practice as never to sue a man for debt. He is an abolitionist, and a decided liberal in politics; and has, as might be expected, suffered greatly for the maintenance of his opinions. He is described, by those who know him, as a man of noble and independent character, full of kindness, and remarkable for hospitality, even in a country where hospitality is not so rare a virtue as with us. But the guests that he most warmly welcomes are the poor and friendless; these he entertains bountifully, and then speeds on their way. From their mother, who likewise is a person of much boldness and decision of character, combined with great tenderness

and affection, they learned singing as children: she had fine taste, as well as natural power; and afterwards the younger branches of the family were trained by two of the elder brothers, who devoted part of their time to this purpose.'—*People's Journal.*

"Mark here, also, the CONFLUENCE of musical genius in their parentage. Yet the British magazine does not, by any means, relate ALL those hereditary conditions which united to transmit to this gifted family their genius for music. Their maternal GREAT-GRANDFATHER, William Hastings, was one of the first singers of his time, and especially remarkable for singing war-songs, in consequence of which he often received considerable presents. His voice was clear, melodious, and very powerful. He often sung when passing through a wood, to the great gratification of his neighbors, because his voice was so shrill, flexible, and possessed such a ringing echo.

"His son also possessed similar singing gifts, and likewise excelled in singing martial songs, by which he greatly promoted the "Revolution," and, being crippled by a shot, made a part of his living.

"WILLIAM HASTINGS had also an eminently musical WIFE, who, however, preferred psalm-tunes, and was of a sad, melancholy cast of feeling, yet was at times all animation. This was the Hutchinsons' maternal grandmother. One of their daughters married into the Leavitt family, already cited for their musical genius. Here, then, was the UNION of the musical passion and talent of the Hastings and Leavitt families, in the production of the mother of this Hutchinson family.

"Nor was Mrs. Hutchinson the only product of this musical union. The singing capacities of one of her SISTERS, were still more remarkable. She was reputed the best singer in New Hampshire, and gave out and pitched tunes by ear, like a regular chorister. Peter Woodbury, a devotedly pious old man, usually came fourteen miles past his own church 'just to hear Sally Leavitt sing.' He said she would make the cold chills run over him one minute, and a warm glow the next—elevate him to the very skies, then suddenly sink him into a most solemn and awe-struck mood—would make him crawl all over, feel as if his hair stood on end, and fill him with perfect ecstasy of happy religious feeling. She was sent for from all parts of the State to sing on public occasions, and considered unequalled.

"She married a Mr. Averill, who drank to excess, had fifteen children —Mrs. Hutchinson had fourteen—all of whom excelled in music, and some of them were geniuses; and died by her own hands—probably by the gloomy cast inherited from her mother, who loved to sing psalms and plaintive music, and was subject to extreme elation and depression of feeling. This is on the Leavitt or maternal side of the Hutchinson's ancestry.

"The author has heard Mrs. Hutchinson sing on 'the home farm,' and can truly say that he has never heard her surpassed for musical voice, pathos, and expression, by one of her advanced age. She, too, prefers plaintive or religious music, and inherits her mother's melancholy and extreme nervous excitability.

"The FATHER and GRANDFATHER of the Hutchinsons are natural musicians. The latter sung by ear, and was chorister, without ever having learned to read music, and learned his notes at the same school with his

son; and all their relatives, as far as known—and many of them are scattered throughout that region—are great natural singers. Of twenty or more, examined by the author, every one possessed very large Tune. Many years ago, quite a rivalry existed between 'THE Hutchinson family' and their paternal cousins, as to who should take the lead of their church music—that is, which family were the best musicians; but those who inherited their genius from the LEAVITTS as well as the Hutchinsons, finally carried off the palm awarded by the popular decision, doubtless because of this CONFLUENCE of the musical capacity in both their parents, as well as in at least THREE of their grandparents.

"One other characteristic, transmitted from their great-grandfather Hastings, already implied, deserves more especial remark, because it contributes greatly to their musical genius; namely, an extremely excitable TEMPERAMENT. Great susceptibility of feeling, and the keenest sensibilities, are indispensable to good music. I never saw a good musical artist without them. These the Hutchinsons possess in a pre-eminent degree. They are all FEELING, and liable to those same EXTREMES of elation and depression which characterize their mother, caused their aunt Sally to commit suicide, and prevailed in their grandmother Leavitt, and was doubtless the consequence of the extreme irritability of their great-grandfather Hastings, who was a most passionate and violent tempered man—a quality not unknown to some of his descendants.

"Mrs. HUTCHINSON resembles her father Leavitt. He was a natural singer, and in his element when singing. He and his wife—the Miss Hastings who preferred psalm tunes—often sat up till after midnight to sing. He died in August, 1846, aged ninety-four. His great desire previously was to see his grandchildren return from Europe, and as soon as he saw them, he said he was 'ready to go,' and dropped off."

ARTICLE XXXI.

DIFFICULTIES IN PHRENOLOGY EXPLAINED, AND OBJECTIONS ANSWERED.

BY B. J. GRAY.

THERE are two classes of persons who will embrace most of the opponents of Phrenology. The first, and most numerous are the wilfully ignorant, those who decide according to their prejudices, and not according to their knowledge of the subject, and who are unwilling to make any advances beyond what their fathers believed and taught them. "As your fathers did, so do ye."

This is a species of bigotry that has existed from the time of Christ down to the present, and has been more in the way of investigation, and the progress of truth, than all other obstacles put together. But it will be entirely fruitless to endeavor to convince a man against his will, for there are "none so blind as those who will not see, nor so deaf as those who will not hear." Such we do not expect to convince. Besides, they

will lose more by closing their eyes upon Phrenology and its kindred truths, than we should gain by their conversion. The time will come, and is not far distant, when they will repent that their conceited wisdom has kept them so far behind the spirit of the age, and that, while they have slept, mankind have distanced them in their flight towards the goal of true science and consequent virtue. So we shall "leave them alone in their glory," and allow them, if they will, to sleep on in the night of their own ignorance.

There is another class of objectors somewhat more reasonable in their opposition, who have PARTIALLY examined the subject, and found, as they think, impervious objections to the truth of the science, and yet who claim to be willing to lend attention, provided the difficulties can be removed. They are enabled to see VERY CLEARLY that it leads to fatalism, and, hence, destroys moral accountability. They cannot see how it is, that so hard a substance as the skull should yield to so soft an one as the brain. Then, again, it is so difficult to find the "bumps" on the head, that they can neither ascertain the location nor the size of an organ; and, last of all, there are so many modifying conditions of the organization, the influence of the Temperaments, etc., that they cannot rely upon it as being certain. Now, there is a SEEMING weight in these objections which may stagger the inexperienced; hence, I shall take them up in course, and show that they are all utterly fallacious. Now, if there be any fatality in man's nature, is it the fault of the Author, or of the science of Phrenology, which only claims to furnish an index to character, to unfold and delineate man's capacity, mentally and morally, and to show what KIND of mind predominates? Men DO act from the promptings and impulses of the innate qualities of their nature. Some men are naturally more inclined to evil, more moral, or more intellectual than others. Some have a tendency to a certain kind of vice, and others to another, from their infancy upwards. Some have a natural talent for one branch of business or science, and others for another, whether they have the facilities for bringing out that particular species of talent or not. This is a general fact, which accords with the experience and observation of the world. How often is it said, "that boy has a mechanical genius, or a talent for mathematics," "that girl has a taste for drawing, or music," and thus of all other branches of art or science, from the natural love they evince for their favorite pursuit, and not from any circumstances favorable to the production of such talent.

Though education materially MODIFIES character and talent, it does not produce it. There must be soil to dig in, and seed to germinate, before the plant can be reared, and the more flourishing will culture make it, in proportion to the original stamina of the germ, and strength of the soil. Two children of common parents, reared under the same roof, and having the same training, when they come upon the stage of

life, may, and often do, exhibit opposite characters and dispositions, one having a marked talent in that for which the other has no taste. Now, Phrenology furnishes a key to these facts; it does not create them. If this BE fatality, it is the fatality of nature, and not of Phrenology. Then those who close their eyes upon this subject for fear they shall see a fatality in it, had better open them again to the inestimable truths that will be presented to their waking vision. Again, experience tells us that nature is improveable, and Phrenology tells us how to improve it, by directing attention to the weak points. Come then, neighbor skeptic, investigate this subject before you condemn it.

2nd. The skull was made for the brain, not the brain for the skull. It is the natural protector of the brain, and from infancy to manhood increases its size, and takes a form according to the demands of the latter. So of the shell of the turtle, or oyster, or any other shellfish. "But this is during the progress of growth, and before the stage of maturity, after which there can be no changes in the skull." Not so. Both analogy and fact prove the contrary. The arm of the blacksmith, the chest of the rower, the hard and tense muscle of the laboring man, are evidences of the increased ability of the physical organs by exercise; while, on the contrary, the lank faces, spare persons, and loose and flabby muscles of men of sedentary habits, and those who use their brains more than their bodies are evidences of the depreciation of the physical organs through inaction. Now, the brain and skull are corporeal organs, and are subject to the same general laws of physiology as any other part of the body. Hence, when a given faculty is exercised, it operates upon its corresponding organ in the brain, and this action of that organ, as also the action of every other organ of the body, induces a greater flow of blood to that part, which, (inasmuch as the blood is the medium for re-supplying the material for increase,) causes a growth in that part of the brain, and a corresponding protuberance of the skull. This is perfectly natural, and in accordance with those physiological laws which pertain to all organization.

3rd. As to "bumps" on the head, and how to examine, most persons get an erroneous idea. In the first place, it is necessary to learn from a correct Phrenological cast, the location of the organs, and then to make observations on the heads of individuals. Knowing where an organ is, the balls of the fingers are to be placed upon it, so as to bring the most nerve in contact, in order to feel the shape of the organ. But it is not necessary to find a pointed protuberance, or "bump," as some will have it, for, if two or more organs contiguous to each other are all large, they will only present a general fullness or prominence of that part of the head. But, if one organ be large, and another small, there will be a protuberance, and the size must be judged of relatively. If there be no depression, we judge the organ is full, at least. If it projects, it is con-

sidered large. But experience and careful observation are requisite in this matter, and will guide ALL who have the organs which give judgment of form, size, and locality, to TRUE results.

4th. The modifications are no objections at all, for there are certain conditions in all the sciences which modify the specific result of a given law. But this does not annul that law, but on the contrary is a negative proof of its validity, by showing that other causes produce other results than those specified. The size of the brain is a measure of mental power, other things being equal. Though it is not every great head that manifests great talent, yet no truly great man can be found who has not a great head. Men with smaller heads often manifest more quickness of mind and keenness of perception than others with much larger heads, owing to the activity of their temperament and the fine texture of their organization. There are many such men who are considered smart and talented, and accomplish more than others of better Phrenological developments, and greater power of mind, were it brought out. But there is a balance and harmony of action between muscle and nerve. Their nervous temperament, or MENTALITY, has been cultivated. Others who expend their energy through their muscles, to the neglect of their minds, manifest but little mental power, but great physical strength. Our German laborers, and Irish hod carriers, many of them, have a large amount of brain in the intellectual region, and yet they are mentally as stupid as a cart horse. The difficulty is, their energies have been directed to their muscles in physical labor, and not to their mind in the production of thought. There is an amount of talent in obscurity, which, if rightly developed, would be sufficient to wield the destinies of nations.

All parts of the instrument must be in tune, in order to produce harmony of sound. But the thought is presented, and observers of character are left to carry it out, in its application to the various kinds of mind and talent, for themselves.

DEFECTIVE TEETH.

The prevalence of defective teeth in this country is a subject of remark with foreigners who come among us. Bad teeth as a matter of course lead to offensive breath, and what is there more disagreeable? Now this extremely unpleasant trouble being needless, with proper care, renders any one who is thus afflicted an object, to say the least of it, of vexation. Is there no remedy for this?

ARTICLE XXXII.

PHONOGRAPHY—ACCOMPANIED WITH A "FIRST LESSON."

WHATEVER facilitates the manifestations of mind improves the mind itself. Phonography and Phonotypy incalculably promote both. We are aware that many persons, who ought to have been born in the fifth century, from the literature of which their minds have been formed, will quote a great deal of Greek and Latin in vain endeavors to show that the etymology and, consequently, the exact meaning of words would be destroyed by changing the garb of our language. But the onward march of the human race, with science and common sense for its guides, cannot be retarded or even sensibly impeded in the NINETEENTH CENTURY by the verses of Homer, who never sung of a POWER LOOM, or by the orations of Cicero, which were never conveyed to the expectant ears of politicians in remote parts of the Roman empire by a MAGNETIC TELEGRAPH.

We acknowledge the pleasure and instruction we have derived from the writings of the sages of by-gone days, for whom we profess to have as warm an admiration as the most conservative of our contemporaries; but we would extract from them that only which is truly useful and applicable to the present wants of humanity. Let the rest sink into oblivion—peaceful, respectful oblivion—or let it be locked up for the benefit of literary mummy-hunters.

But to the point. Most of us will live to see Phonography and Phonotypy generally adopted, and to hear those who continue to use the old method of writing called old-fashioned. We regret to be compelled to state that we have hitherto been prevented, by professional engagements, from devoting much time to learning to write the phonographic character, nor shall we desist in our efforts until we can write it with ease. In fact, we find ourselves literally forced to learn it or to fall behind the age. Every one is beginning to use it more or less.

Learning to write phonographically, especially under a good practical teacher, is comparatively easy. After having attended only two lessons, of one hour each, given by Mr. Dyer, we can read in "Easy Readings" with great facility.

Mr. Dyer's mode of teaching is admirable. For clearness, impressiveness, and enabling his pupils to remember what he says, we have rarely listened to his equal. He makes it all plain sailing. Touching Mr. Dyer's skill as a reporter, the "New York Tribune" remarks as follows:

> PHONOGRAPHY.—If any individual entertains any doubt of the value of this new mode of writing, we refer them to the reports of Prof. Mitchell's Lectures on Astronomy in our columns to-day.

We venture to say that more exact reports of public speeches are not possible. They are VERBATIM, and were written down by Mr. Dyer with an ease which might make a reporter, by the best sort of Stenography in the world, open his eyes with astonishment.

Moreover Mr. Dyer has not had the benefit of long practice in reporting. The lecture we gave yesterday was in fact *his first effort* at a public discourse of such a length and character. His success is to be attributed to the SYSTEM. Any person of ordinary dexterity can with no very great amount of practice, not half so much trouble indeed as any person employs in learning to write an ordinary decent hand, become able to perform similar prodigies. We say then, go and learn Phonography, and have your children learn it. Its great utility in saving of time and trouble and in rapidity, must soon bring it into general use, and if any one asks you the good of it, just point to the *verbatim reports* of Mr. Dyer.

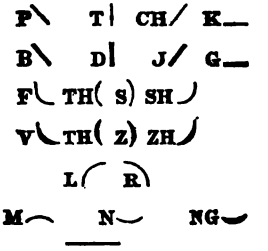
With reference to the request contained in the letter from Mr. David Eaton, "that we will in each number of the Journal give one of our articles in the Phonotypic characters," we would remark as follows: that, while our profession and tastes eminently qualify us to judge of the soundness of principles, yet to give practical and detailed instruction on other subjects—such, for instance, as *we* give in Phrenology—should be the work of those who give that subject their close and nearly undivided attention.

This remark applies to the arts under consideration, intimately connected as they are with elocution and acoustics, more forcibly than to any others. Besides a very accurate ear and refined taste, habits of close and critical observation should be possessed and cultivated with care by those who take upon themselves the settlement of the pronunciation of words. This last of itself would engross the whole time of any man, however naturally fitted for it. Now such instruction as we have named, we wish our readers to receive; and as we have not time to qualify ourselves for imparting it, we think of making an arrangement with Messrs. Andrews and Boyle, who with a perseverance worthy of all admiration, are devoting their time and talents exclusively to the writing and printing reformation, of which they are generally acknowledged the leaders on this side of the Atlantic.

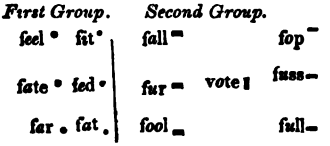
If this arrangement can be completed, the wishes of our correspondents shall be gratified, and the proofs of all articles in the Journal set up in Phonotypic characters will be corrected by them. In the mean time, as we think Phonography of rather the most importance, we furnish an engraving of the "First lesson in Phonography," which with the aid of the appended explanation by Messrs. Andrews and Boyle, (they write everything jointly,) our readers will have no difficulty in decyphering. It must not be thought, however, that from the "First Lesson" alone, Phonography can be learned. The necessary text books should be obtained. See our advertisements.

FIRST LESSONS IN PHONOGRAPHY.*

THE ALPHABET.

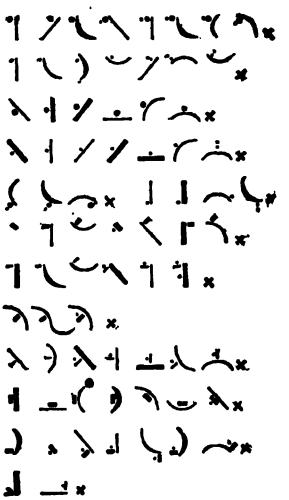


SIMPLE VOWEL-SIGNS.



H is a small dot before another dash.

EXERCISES.



It will be seen, by referring to the annexed plate, that the consonants are represented by straight lines and curves, each requiring but a single motion of the hand to form it. By drawing a line under the consonant *v*, *th*, and *zh*, and continuing so that the end of it will be under the consonant *g*, it will be farther seen that the sixteen consonants above the line are eight pairs, and that between the two sounds of each pair there exists a similarity, admirably represented by corresponding light and heavy lines and curves. The column on the left represents the labials; the second the linguo-dentals; the third the palatals; and the fourth the gutturals; each class of sounds being represented by lines and curves sloped in the same direction. The sounds of *l* and *r* are classed with linguo-dentals for reasons obvious to the mere smatterer in phonetics. Their cognates are not used in English. Of the three nasals, the *m* is placed in the column of labials because the contact of the lips helps to modify the sound; the *n* is placed with the linguo-dentals, because the contact of the tongue and upper teeth are employed in its modification, and the *ng* is classed with the gutturals, because it cannot be formed without the aid of the back part of the tongue and the top of the throat.

To represent the simple vowel sounds, a dot and dash are employed, which are made heavy or light according to the sounds they express, and to which local values are given. For example: the heavy dot, at the beginning of a consonant line, has the sound of *ee* in *feel*, in the middle, that of *a* in *fate*, and at the end, that of *a* in *far*. The light dot at the beginning of a consonant sign, has the sound of *i* in *fit*, in the middle, that of *e* in *fed*, and at the end, that of *a* in *fat*. The heavy dash, in the first position, represents the sound of *a* in *fall*, in the second position, that of *u* in *fur*, and in the third, that of *oo* in *fool*; the light dash, in the first position, represents the sound of *o* in *fop*, in the second position, the sound of *u* in *fuss*, and at the end of a consonant, it represents the sound of *u* in *full*. The heavy dash, in the second position, represents also the sound of *o* in *vote*, but to distinguish it from the representative of *e* in *her*, it is

* Entered according to act of Congress, in the year 1846, by S. P. Andrews and A. F. Boyle.

made *parallel* to the consonant near which it is placed. (See tenth line of the exercises.) The aspirate is expressed by a small dot placed before the vowel aspirated.

Attention must be made to the following rules for reading phonography, viz., a vowel placed above any of the five horizontal consonant signs, must be read *before* the consonant, as in the last word of the third line, which is "*aim*;" placed beneath the consonant sign, it must be read last, as in the third word of the fifth line, which is "*ma*;" a vowel sign coming on the left of any other consonant signs, must be read *first*, as in the first word of the first line, which is "*eat*;" but when the vowel sign is on the *right*, it is read *last*, as in the last three words of the sixth line, which are "*paw*," "*daw*," "*raw*."

It may be well to remark that the words in the exercises have no connection with each other, and, that to aid the learner, every word in the first line contains the same vowel sound. For example: every word in the first line contains the sound of *ee* in *feel*; every word in the second line, the sound of *i* in *fit*, etc., except in the fifth line, the first three words of which contain the sound of *a* in *far*, and that of *a* in *fat*. The learner will find it best to ascertain first, what the consonant sound in the word is; having done this let him pronounce the vowel immediately preceding or following it. In writing, the consonants are always made first, and the vowels afterwards placed to them. The cross × represents the period. (.)

It is hoped that by the aid of these few brief rules, little difficulty will be experienced in learning to read the words in the "First Lesson," but for fear that there may, we subjoin, for the assistance of the learner, a key to them:—

1st line—Eat, each, eve, heap, heat, heave, heath, hear. 2nd. It, if, is, in, hitch, him, hin. 3rd. Ape, aid, age, ache, ale, aim. 4th. Ebb, ate, etch, edge, egg, ell, hem. 5th. Hath, halve, ma. At, add, am, have. 6th. Awe, aught, awn, haw, paw, daw, raw. 7th. Odd, of, on, hob, hot, hod. 8th. Ear, earn, her. 9th. Up, us, hub, hut, hug, huff, hum. 10th. Ode, oak, oath, owes, ore or oar, own, hope. 11th. Ooze, who, hoop, hoot, hoof, whose, whom. 12th. Hood, hook.

We close for the present with Mr. Eaton's letter:—

MR. O. S. FOWLER—

As you have expressed yourself favorably of Phonography and Phonotypy, permit me to suggest the propriety of your helping on this reform, by printing a few articles in the Journal in the phonotypic character. There are a few persons in this vicinity who are engaged in the study of Phonography, and would like to get something to read in Phonotypy. Perhaps the number of your subscribers might be increased by the means. Although I am sixty-five years of age, yet I have made so much progress, that I can write and read Phonography with tolerable ease, though not very expeditiously. If a reform of this kind is to be brought about, the sooner it is commenced the better. Editors must be the arbiters in this case; if they will print, there is no doubt but nearly all will soon learn to read. If a few of our leading political editors could be induced to begin, at first, with a few short articles, and gradually increase, others would soon follow. One influential editor could do more good in this reform, than a dozen itinerant lecturers. As soon as it becomes fashionable, all will go into it. "Fashion governs the world."

Yours, respectfully,

DAVID EATON.

ARTICLE XXXIII.

ASSOCIATION: IS IT FOUND IN THE NATURE OF MAN? AND, IF SO, HOW SHOULD IT BE CONDUCTED?

THAT the fundamental principle of Association has its foundation in the nature of man, as taught by Phrenological science, the analysis of Adhesiveness, as given in our March and April numbers, abundantly shows. Mankind are constituted to combine as much as to eat; because they have a primitive faculty for each. Nor can they fulfill many of the great ends of life without CONCERT; and the more perfect this association the greater its advantages. EXPERIENCE, as well as Phrenology, renders all these positions certain and apparent.

And association MIGHT be conducted so as to attain them. Men, and especially women, must have society. Few things contribute more to human happiness than friendship. And that association might be so conducted as to facilitate this required cordiality and adhesive reciprocity of feeling, is apparent.

Yet that such association, to be productive of that "chief end of man's creation," happiness, must be founded on the INTELLECTUAL AND MORAL faculties, is equally self-evident. The closer the contact between selfish persons, the more miserable they must necessarily become, whereas the more intimately the intellectual and moral are associated together, the more happy will such contact render them. This is a law of human nature, founded in the very nature of things.

Let an association be formed, therefore, of the eminently talented and pure-minded, for the express purpose of intellectual and moral improvement, and they will be able to enjoy life almost incalculably more than if scattered as now, especially if cemented by Adhesiveness.

Yet that mankind are yet sufficiently advanced to found a successful association, is exceedingly doubtful. A few choice spirits might possibly be found sufficiently elevated in the scale of goodness to live in this close inter-communion with perfect cordiality; yet to attempt to form an association out of that motley mixture who may chance to be drawn together by advertisements, is utterly impossible. Persons must previously have LOVED each other, before they can thus unite. They must be DRAWN irresistibly together by the strong bonds of PERSONAL ATTACHMENT, not assemble as strangers. They must have perfect CONFIDENCE in each other, and love each other AS THEMSELVES, or else the closer the contact the worse. They must be as willing to labor for their brethren—for the common good—as for themselves, instead of watching with a jealous eye for fear others will get a morsel more than themselves. In short, self, and all personal interests, must be merged in the common good, and all

must live and labor for all. SUCH an association will enhance human improvement and happiness more than any of us can now conceive. And some readers will yet live to see such an association formed. Nor does the editor despair of even participating in its blessings.

But while he thus sanctions the general principle of association, he has his doubts whether any one now formed comes anywhere near up to this phrenological requisition. They generally contain the elements of self-destruction. Their objects are too grovelling, and especially too mercenary. They embody too much propensity for their moral feeling, and this will blow to atoms any and all attempted associations, where the personal contact is intimate. This accounts for the failure of so many, yet by no means militates against the formation of others, on the principles here recommended.

Perfect moral purity is indispensable to human happiness, and licentiousness the hot-bed of all other sins, besides being itself a most aggravated form of depravity. Our work on "Amativeness" proved this point, and showed WHY; namely, feverish or abnormal Amativeness causes the abnormal, that is, depraved action of all the neighboring organs, that is, of all the other propensities—and this is depravity—and prevents that ascendancy of the higher faculties so indispensable to successful association; whereas Amativeness, normally exercised, promotes the natural and therefore virtuous exercise of all the other propensities, and this facilitates moral and intellectual excellence. No highly moral and intellectual man or woman will ever indulge this faculty except in wedlock, and all who do are utterly unfit for association, because too animal. Perfect CHASTITY, in deed and thought, is as absolutely necessary to the success of practical association as bread to life. Duality of wedlock and its rites is as inseparable from human virtue and happiness as breath from physical existence. This, our work on "Love and Parentage" fully establishes. And the closer the intimacy between the sexes, the more indispensable this element of virtue, because the greater the temptation and the facilities to indulge Amativeness wrongfully. Licentiousness is a vulture among chickens in isolated families. Then how much more in association? As much as the contact is greater. To have association without RIGID moral purity, is as impossible as to have day without the sun. Readers of "Love and Parentage," and of "Amativeness," know how exalted our estimate of virtue.

None can ever live together in brotherly and sisterly affection, ALL of whom are not perfectly pure in soul as well as virtuous in life. Nor must all be virtuous merely, but all must CONFIDE in the virtue of all. Every husband, every wife, must feel that their consorts are SAFE, notwithstanding all the facilities proffered by association for breaking the seventh commandment.

Phrenology regards with utter abhorrence every association not only which promotes sensuality, but which does not interdict and guard against carnal indulgence in wedlock and out of it.

Phrenology also condemns the mercenary ascendancy so manifest in the theories and practical experiments of associationsts. Those, instituted mainly to MAKE MONEY, must be conducted by disinterested managers, or be too mutable to be of value. In every association founded in the nature of man, Acquisitiveness must act a subordinate part, because it is one of the propensities, which Phrenology requires should be subjected to the sovereign dominion of the higher faculties—these kings and queens of humanity. Men must associate for purposes far higher than merely to enrich themselves, or their union will fail to gratify most of their faculties. Yet there is no doubt but it might be so conducted as, by both operating and economising on a large scale, to accumulate wealth, or what amounts virtually to the same thing, far more rapidly than it is now acquired. Yet we will not now prosecute this point farther.

We have a plan for an association which we deem far more feasible, easily applied, and every way practicable and beneficial, than Fourierism, which we may perhaps some time submit for public canvass, and should like, if our article had not already occupied all the room we can devote to it in this number, to recommend partial co-operation or concert of action, especially as applicable to the spread of phrenological science, but as it is, conclude with an article on association, which gave rise to the preceding prefatory remarks:

WISCONSIN PHALANX, *Feb. 8th*, 1847.

MR. O. S. FOWLER:—

Dear Sir—I take the freedom of addressing you as an old friend, for although unacquainted, yet I have known you for years, as one holding forth the beacon lights of progress to the wandering wayfarer. I received my first distinct impressions concerning Phrenology from a course of lectures delivered by yourself and brother at Watertown, N. Y., in 1840. I then became a convert to the theory of Phrenology, and have since endeavored to make it of practical use in attaining a knowledge of myself and the world around me. If it has not fully answered this end, it has done much towards it, for which I feel truly grateful. That it is a field, wherein as yet "terra incognita" frequently dots the surface, I believe all must admit; for it would indeed be surprising if in so short a time as has elapsed since its primal promulgation, the mental thread of man's being had been traced and charted through all its labyrinthian involutions and evolutions, and all its fibres analyzed and carefully traced, each to its origin. But what has been already accomplished is a hopeful pledge of a more glorious future, when, whatever now appears hidden, shall be fully made known. Were it not trespassing too much on your valuable time, which, I suppose can be more profitably employed in the cause of humanity otherwise, I should crave the privilege of a correspondence with you.

We are engaged here, you probably are aware, in an attempt at Practical Association—in an attempt to embody in actual life some of those aspirations

which the soul is continually breathing forth, for a more harmonious communion with itself, its fellows, and its God. With many, and perhaps a majority in the present social organization, these aspirations, uttered only in sighs and groans, and recorded in tears, unrealized and unattainable, are rolled back upon their source, until, as the purest waters become tainted and polluted by pent-up inaction, so these fountains of the soul; and bursting their flood gates which accumulate, but cannot confine them in their fermentation, they burst forth, scattering corruption, misery, and death, where purity, happiness, and life might have flourished. But this is not all: society, instead of sluicing these dead seas of humanity, and permitting the purifying and healing streams to flow afresh, seizes upon the wretch, and by shutting him out from all the sympathies of his kind, dams up effectually the natural issues of his soul, until he comes forth from its withering touch seared with the iron of self-holiness, or scarred with the leprosy of social degradation.

But, pardon me, I sat down to order some copies of your valuable Journal. Last year we had at this place five copies taken; this year I send you the twenty-four names which follow, and which you may consider somewhat respectable in numbers, when it is remembered that the country supplied by this Post Office, was, three years ago, entirely uninhabited. I do not speak thus, boastingly, for I wish that leisure had been afforded me to do more. I regret that I cannot at the same time forward to you sufficient to obtain your published works; some of the later of which I have not yet read.

Yours, in the cause of human progress,

W. STARR.

ARTICLE XXXIII.

SELF-ESTEEM*—ITS DEFINITION, FUNCTION, LOCATION, AND CULTIVATION. WITH A LIKENESS OF JUDGE LIVINGSTON.

"In his own image created he them."

MAGNANIMITY; SELF-VALUATION; NOBLENESS; SELF-RELIANCE; INDEPENDENCE; love of LIBERTY and DOMINION; SELF-COMPLACENCY; DIGNITY; SELF-SATISFACTION; desire for POWER; the aspiring, self-elevating, ruling instinct; that high-toned pride of character and manliness which commands respect, despises meanness and self-degradation, and creates lofty aspirings to do something great and worthy. WILL, SELF-GOVERNMENT, or VOLITION, is also a function of this faculty.

LARGE Self-Esteem puts a high estimate upon itself, its sayings, doings, and capabilities; falls back upon its own unaided resources; assumes responsibilities which it feels abundantly able to sustain; will not endure restraint or take advice, but insists on being its own man and master; is high-minded, and feels above stooping to demean or degrade itself; aims high, and is not satisfied with small success, or a petty business, but feels

* An analysis of this organ was given in our last volume; but we republish it here with directions for its cultivation.

wholly competent to conduct a large one; comports and expresses itself with dignity, perhaps majesty; and is perfectly satisfied with self.

SMALL Self-Esteem lacks self-confidence and weight of character; feels unworthy, inferior, and as if in the way; distrusts its own capabilities, and shrinks from assuming responsible stations and undertaking great things on the score of incompetence; cannot command; is apt to say and do trifling things; lacks self-reliance and independence; underrates its own capabilities and worth, and is therefore liable to be underrated by others.

To find this organ, draw a perpendicular line, when the head is erect, from the opening of the ear to the top of the head. This conducts you to the fore part of Firmness. Self-Esteem lies two inches, or a little less, directly backward.

It is large in the accompanying engraving of Judge Livingston—formerly Supreme Judge on the United States bench, and a candidate for Vice-president—as seen by the projection of his head at the crown.

SELF-ESTEEM LARGE.

No. 34. JUDGE LIVINGSTON.

Man is the veritable "lord of creation"—the greatest terrestrial work of God. Magnificent, yonder towering mountain. Stupendous, Niagara's awe-inspiring cataract. Inconceivably vast, planets, suns, and the countless worlds which float in the azure sky. In view of the wonderful works of God, one involuntarily exclaims, "What is man?" Greater than all! What is Niagara beheld only by brute? What Ætna's volcanic eruption or the whole earth's gigantic bulk? what even the material heavens and

their myriads of worlds, in comparison with man? Can inorganic matter, however huge, surpass man's divinely-contrived system of bones, muscles, organs, and nerves, all redolent with life and teeming with enjoyment? Happiness being the standard of valuation, that is greatest which enjoys most. Does Chimborazo feel, or the earth enjoy? Was not terrestrial creation made for man, not he for it? And is that greatest which is made to serve? Is the chariot above the charioteer? Are not more divine Wisdom and Power exhibited in the structure of the human hand or eye than in the whole universe of inorganic matter?

But the creation of MIND—this is the greatest work of God! Compared therewith, all else is "dust and ashes." The domestic affections—the resisting, feeding, economical, provident, emulous, and other instincts, how infinitely wise in constitution and efficient in function! Yet it is his moral and intellectual elements which form his CROWNING endowments. These render man near of kin to angels, and constitute us "the sons and daughters of the Lord Almighty!" They even array him in the robes of immortality, and confer on those who fulfil its conditions, capabilities of becoming eternally and inconceivably holy and happy! Yes, "in the image of God" is every one of us created. His intellectual and moral likeness is stamped upon our souls, and even forms their constituent elements. Does the great Parent of all love his children? So do human parents love theirs. Does He delight to provide for his, and do not they also for theirs? Is He a perfect economist, and are not we also? Does He delight in praise, and do not we? Is He immutable—"the same from all eternity to all eternity"—and are not we also endowed with this element of stability? Is He rigidly just, and do we not respond to the supremacy of right? Is He a Spirit, and has he not endowed us also with a spiritual essence—an immortal soul? Does He delight to pour out upon all sentient beings a continual succession and variation of blessings such as naught but Infinite Wisdom could devise, or Infinite Goodness bestow, and does not this heaven-born sentiment inspire our own souls to do good? Are infinite Beauty and Perfection stamped upon the character and all the works of the Almighty, and is not man, too, highly adorned in person and exquisitely constituted in mind, and does he not pant after a higher and still higher measure of SELF-PERFECTION? Is God the great Mechanist of the universe, and has he not conferred on us also this self-same desire and capability to MAKE? Does He see and know all things, and do we not desire to observe and acquire knowledge? Does He speak to all sentient beings in the eloquent and instructive language of NATURE, and do we not also commune with our fellow-men? Is He the great "Cause of causes," and infinitely wise in adapting ways and means to ends, and has He not endowed us also with this divine capability? What element possessed by Him is not possessed by us? In degree alone consists the heaven-wide difference. We pervert our faculties and sin; He exercises his normally, or in perfect accordance with the fitness of things. But His and our primitive ELEMENTS are the same. We are "living stones" in his infinite temple. He breathed of his own divine spirit into our nostrils, and we become "living souls." "In his own image," moral and intellectual, reader, are we created. With "a live coal from off the altar" of his OWN nature, He lighted up the fire of immortality which burns, however dimly, within us. His divine likeness is faded, and mildewed, and crushed—yet it is there. Sin has

stained it, and depravity almost obliterated it; but the canvass is divine in structure, and the original lineaments and colors, as pencilled by the infallible Artist of the universe, are still visible—are even a miniature of his own intellectual and moral conformation!—faint, yet perceptible. Trodden into the mire of moral corruption, yet there still! Lift it up; wash off its filth; remove its stains by varnishing it with the oil of forgiveness; burnish it; hold it up to the light of its primitive constitution, and O! behold the DIVINE in that portrait even yet. Defaced it can be, but effaced never. God will not let his pencilings be wholly extinguished. His spirit he "will not utterly take away." Yes—thank the Lord—every one of us carries within the innermost recesses of our own souls this mental portrait of the Almighty; and if we "occupy till he comes," we shall both see him as he is, and be LIKE him. "Beholding his face, we shall be changed from glory to glory," till the cleansed portrait of humanity, retouched by that same Artist who first fashioned it after himself, shall reflect in the galleries of heaven, to all eternity, the perfect "image and likeness" of our Infinite Original—the God and Father of us all! And even all this is but the faintest glimmering of what humanity is capable of accomplishing and becoming! and to these exalted ends and destinies, Self-Esteem is adapted and adapts man.

Have we not, then, a perfect RIGHT to place a most exalted estimate upon ourselves? CAN we well overrate our own worth? We may, indeed, value ourselves wrongfully—even on account of our deformities—but not too much. This faculty may take a wrong direction, but cannot well be too large. Then why hang our heads or sink back into the corner of insignificance? Are the children of GOD such inferior, unworthy, degraded "worms of the dust?" All that should humble us is what we have DONE, not what we are by nature. Away with this idea of man's nothingness and inferiority—Phrenology arraigns it as false. All that even a GOD could do to exalt and endow humanity, God has done. Reference here, and throughout this train of remark, is had to our PRIMITIVE constitution, and not to man's present degraded, depraved condition. That we have fallen from this high estate, is a self-experienced fact. That we, created only a "little lower than the angels, and endowed with honor and immortality," should have fallen instead of soared—should even have so far degenerated from our divine parentage as to deny it, and given ourselves up to work all manner of uncleanness and iniquity—O, this should humble us in the very dust. That capabilities thus transcendent should be thus abused, so as even to work the work of incarnate devils, should sting us to the quick with remorse, and bring us upon the bended knees of contrition, imploring, with the prodigal son, forgiveness and restoration. And those who do thus repent and pray, WILL be re-clothed and reinstated. We are bent but not broken—trampled into the mire, but not crushed to atoms—withered, but not dead. The divine original is in us still. O arise, son of shame and daughter of sorrow! Shake off dull sloth. Trim thy heaven-constructed lamp. Meet thy inviting heavenly Father. Put away all thy idols, all thy sins; and array thyself again "in garments clean and white." "Touch not, taste not, any unclean thing." Ascend those lofty heights from which thou hast fallen. O CULTIVATE the divine gift within thee. Be in FACT what thy Creator capacitated thee by nature to become. It is late, but not yet the eleventh

hour. The doors of this heavenly palace are not yet wholly closed. Arise quickly, and enter.*

A secondary adaptation of this faculty is to that law of mind by which to confide in our own strength promotes success, and appreciating our capabilities augments efficiency. Tell that boy he "can't if he tries," and he will either not attempt, or only feebly; but telling him "you CAN," contributes wonderfully to success. Encouraging Self-Esteem enhances effort and excellence quite as much as exciting Approbativeness, while discouraged Self-Esteem, like mortified Approbativeness, palsies the entire man. To this requisition for self-confidence this faculty is adapted and adapts man. It elevates all its aims and aspirations, and thereby redoubles both effort and success. As, by aiming at the sun, though we do not hit it, we yet shoot much higher than if our mark were low, so this faculty inspires us to desire and attempt to do and become something worthy of ourselves, and should therefore be cultivated.

SELF-SATISFACTION is another trait in human nature as necessary as it is universal. The poorest beggar would not exchange himself—not places, but SOUL and body—with the richest, wisest, most renowned, and best of men. We often feel dissatisfied with our LOT, but rarely with OURSELVES. Even our faults are too often converted into occasions of pride. How many times, on telling men professionally of this or that excess or defect, such as of deficient Conscientiousness, of libertinism, cunning, carelessness, vanity, and the like, have they publicly acknowledged that these things were so, and rather gloried in them. But for this principle of self-valuation, what endless animosities would everywhere occur? What complaints against God for bestowing on others more than on us? But this trait lulls all such murmurs, and instead, makes us thankful that, Pharisee-like, we "are not as other men." This necessary and inimitably beautiful end is secured by Self-Esteem, and the larger it is the better satisfied we are with ourselves; and since all have more or less of it, all are more or less self-satisfied.

The cultivation of a faculty thus ennobling is commensurate with these exalted ends it was created to subserve. All should therefore exercise it in all these phases. We should study that we may appreciate our own SELVES, and when we have learned what sphere nature has adapted us to fill, should do our utmost to rise therein higher and still higher. Let our motto be, "Excelsior, EXCELSIOR." Nor should we ever indulge distrust of our own capabilities, but rather say in actions, with Col. Miller, when asked, "Can you storm that fort?" "I can TRY!" "Faint hearts never win," but "what man has done, man can do," accomplishes as if by magic. Nor should we envy others because they are more highly gifted by nature than we, but strive to make the most of our one or two talents; for what they possess was not taken from us. We should rather make up by extra culture what we lack by nature. Do any of us employ half our present capabilities? Then why complain because we have no more? To use what is already possessed, will confer more.

Those in whom this faculty is weak, besides elevating themselves in

* Phrenology is accused of degrading man—of making him a mere material THING—with what justice, let the reader of this chapter say. On the contrary, none but the phrenologist can appreciate the true dignity and glory of the human mind, or comprehend its perfections and capabilities. The more I study the latter, the more I admire the former.

view of those lofty destinies of our nature already presented, should choose and act for themselves; may hear advice, but should make up and follow their own judgment; should always comport themselves with dignity and self-respect; pay their own way through life, and never allow themselves to be beholden or subservient to any; remember that their oppressive feelings of unworthiness and insignificance are not caused by actual inferiority, but by deficient Self-Esteem; that were they ever so good or great, they would feel thus humble; that they underrate themselves, and require to hold up their heads; that they are as good as the generality of men; that while humility toward God is a virtue, self-abasement, in reference to their fellow-men, is uncalled for and injurious; that, in short, they are men and women, and belong to the great brotherhood of humanity. As the old Roman felt a conscious pride in exclaiming, "I am a Roman citizen," so such should indulge a still greater pride in the feeling, "I am a human being, endowed with all the prerogatives and immunities of humanity"—should feel as Blackhawk expressed himself when brought before Jackson, "I'm a man, and you're another." You may reverse this, "You're a man, and I'm another;" but remember, practically, that though others are men, yet that you also are human—that some of them may be better than yourself, while others are worse, but that all these considerations—their richness and your poverty—their knowledge and your ignorance—their cultivation and your want of it—are as nothing; that you are their human brothers; have the same origin, faculties, and destiny, with them; are fed from the same great table of nature; sustained by the same breath of heaven; alike in all your primary elements, and differ only in degree, and perhaps that difference is in your favor. In short, EXERCISE Self-Esteem on the one hand, and offset its deficiency by these and kindred reflections on the other. Above all things, never belittle yourself in your own eyes, or those of others, by doing anything small, mean, low, humiliating, or trifling, but always carry and express yourself with manly dignity and conscious elevation. Especially walk erect, for acting out this faculty will help you feel it.

To cultivate this faculty in children throw them on their own resources. Do not humble, but rather exalt them in their own estimation. Let them feel that they are embryo men and women, and are created for something noble, and hence should fit themselves to fill some important station. This sentiment, so far from inflating, will rather humble them. When they have perpetrated any mean act, talk to them as though they should feel themselves above such self-abasing things. In short, develop this faculty by calling it into action. Especially never crush them by sternness and severity, or look down upon them so as to make them feel menial, or cheap. Raise, not depress.

To one other adaptation and functional phase of Self-Esteem, special attention is invited. Man is a VOLUNTARY being, endowed with that self-determining power which enables him to choose or refuse the evil or the good. This iron WILL, which takes the reins into its own hands, and does according to its own pleasure, is the product in part of this faculty, aided by Secretiveness, Firmness, and some other faculties. Metaphysicians may speculate on this point for and against, yet the ever-present consciousness of every human being assures us all that we are endowed with power of CHOICE. We are not machines, impelled withersoever we go by circumstances and our organization, but can resist this besetting sin,

and do that virtuous deed. When any passion becomes unduly or abnormally excited, there is a gubernatorial power within us which can employ that principle of diversion already presented, so as to discard the stimulant of the erring passion, and set the other faculties at work by placing their appropriate food before them, and thus restraining the former, cultivating the latter, and controlling our feelings and conduct. Especially can it put its veto on sinful indulgence in act. Yet this is not the place for a full discussion or qualification of this point. Man requires and possesses self-control, and this faculty, aided by some others, confers it.

A power thus important should by all means be assiduously cultivated, from infancy to old age. When, or in what situation in life, after we leave the cradle till we descend into the grave, are we not exposed to temptations? In this respect all mankind are Adams and Eves. Sometimes we are "drawn away by our own lusts, and enticed," and sometimes by others. Our Eves are of various kinds, but all are perpetually exposed to temptations. All, therefore, require that shield of safety which this self-governing power alone can furnish. Then let it be EXERCISED. Let us place it at the helm of all we say and do. WILL to do this and not to do that, and then DO it. Never yield, no, not for once, to the syren voice of temptation, because the more you do the more you may. Even "if thy right EYE offend thee, pluck it out." Do what, and ONLY what, the higher faculties dictate. Let them, in accordance with their primitive constitution, be the king on the throne, and will their sworn executor. But more on this point after our analysis of the moral faculties shall have prepared its way, as also on the importance and means of strengthening it in children.

The perversion and predominance of this faculty render its possessor proud, egotistical, conceited, forward, pompous, supercilious, arbitrary, self-willed, and dogmatical, if not domineering, and should therefore be checked. Those whose Self-Esteem thus predominates should remember that their self-conceit often renders them ridiculous, yet that, like a simpleton, they do not see it. Such should attribute their exalted notions of themselves to their inordinate Self-Esteem, not to real merit. They should bear in mind that, be their talents great or small, they overrate them, and hence, that if they are ten, they rate them at fifteen or twenty; that they are too apt to play the captain, and put themselves forward; that others were not made to be their lackeys; and that they must suppress this swaggering manner and feeling. Let such often observe this self-inflating organ at the crown of their heads, and recollect that their developments are no way extraordinary, except for vain-glorying; and if this does not humble them, they must be ninnies indeed.

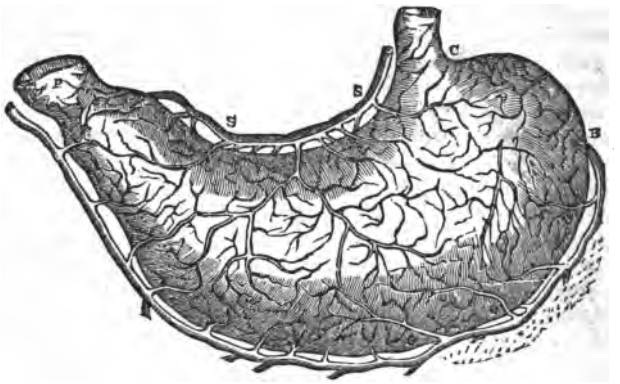
But this faculty requires right DIRECTION more than restraint, because oftener PERVERTED than excessive. Those who esteem themselves aright can not prize themselves too highly. It is esteeming ourselves for our horses, clothes, houses, and even for our depraved propensities, which requires to be checked. So infinitely is the human above the thing, that he must be small indeed to whom paltry trinkets can add anything, or from whom their absence can diminish aught. As though being perched on a little pile of gold rubbish or bank rags could increase the stature of manhood! "God forbid that I should glory save in" intellectual jewels and moral gems—in what I AM instead of own. Some people's quids and cigars are greater than themselves—that is, confer honor on them. Such

honor is too low to be despised. So are most of those things for which men value themselves. To such "my soul, be not thou united." This proud, haughty, touch-me-not, imperious, I-am-better-than-thou, bearing, is utterly contemptible. Granted that you are better than others, yet what have you that you have not RECEIVED? Then why thus vaunt yourself on what was GIVEN you? Besides, true greatness produces humility, not ostentation. No index of littleness is more sure than this affected grandiloquence, for it shows a predominance of Self-Esteem over the higher faculties—a sure sign of intellectual and moral inferiority. Is even God condescending to man, and shall man be too proud to speak to his brother man? Granted that you are above them, should you not try to elevate them, instead of assuming these monkey airs, and manifesting this cold contempt for those as good by nature as yourself? When will men learn to exchange this baboon pride for that ennobling sentiment designed by nature in the creation of this faculty?—SELF-CULTURE.

ARTICLE XXXIV.

PHYSIOLOGY, ANIMAL AND MENTAL. BY O. S. FOWLER.

WE complete our extracts from this work at present, by concluding the article on the digestive process, motion of the stomach, etc., in which we introduce several illustrative engravings, accidentally omitted in our last.

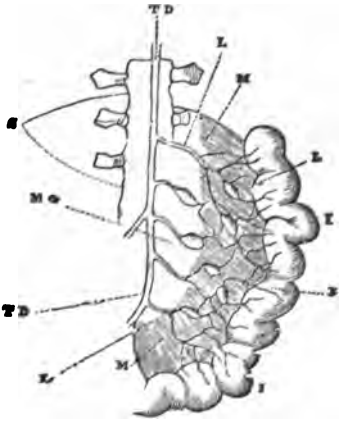


No. 35. THE STOMACH AND INTESTINAL CANAL.

C the cardiac orifice through which the food enters; P the pyloric orifice through which the chyme passes out; S S the coronal artery of the stomach. Another artery is seen passing under the stomach, and those lines seen to pass in all directions are ramifications of blood-vessels.

"EXERCISE after meals is generally condemned, and a nooning recommended instead; because two dogs fed alike, the one put upon the chase, the other allowed to rest, on being killed two hours and a half after feeding, in the former digestion was scarcely commenced, while in the other it was nearly completed. Violent exercise is undoubtedly injurious, because it robs the

stomach of energy to supply the extra exactions of the muscles; yet this does not condemn moderate exercise. Nor are we told whether the still dog laid down all the time, or ran around leisurely here and there, but only that he was not on the chase; so that these cases fail of proving that we should "after dinner sit an hour." And since such sitting actually deprives the stomach of a part of that motion so indispensable to rapid and complete digestion, it is therefore positively INJURIOUS. Moderate exercise PROMOTES, instead of retarding digestion. Though fatiguing labor is of course injurious.



No. 36. INTESTINES, LACTEALS, AND MESENTARY GLANDS.

T D T D the chyle duct; L lacteals; M G mesentary glands, several of which are here represented, S spinal column. The folding structure of the intestines is here well represented.

"'But,' it is objected, 'nature seeks rest after meals, and what she, unperverted, inclines us to do, is beneficial.' But I doubt whether apathy after meals is natural. I even claim the converse. True, when we have overtasked the stomach, this organ withdraws energy from the muscles, brain, and wherever else it can obtain it, to enable it to discharge its burden, just as over-tasked brain robs all the rest of the system. Such robbery of organs not oppressed by those that are, is a physiological law of great practical utility. Nor is there a more certain sign of having over-eaten, than subsequent lethargy of mind, or indolence of body. The stomatic nerve robs the brain, or muscles, when thus overloaded. One function was never made to interfere with or obstruct another, else nature would be at war with herself, which, let alone, she is not. On the other hand, all promote all. So far from its being a law of things that the stomach should retard the action of brain or muscle, it was created to facilitate both; so that RIGHT eating will actually exhilarate instead of prostrating all the other functions. I never take noonings. Children never do, but are generally more lively and playful after meals than before, but never more stupid; and who cannot take hold of labor with increased zest and strength, or study with greater success, after having eaten than before, has eaten too much. Eat exactly right—enough but not too much, of the right kind, and masticate well—and you can labor with augmented ease, and apply your mind with increased clearness and power after eating, and feel like doing instead of loitering. Food, like sleep, naturally refreshes and invigorates; and unless it does so, is excessive in quantity or injurious in kind. This physiological law furnishes a sure criterion of the quantity of food required for the most perfect sustenance of body and mind. Yet when we have over-eaten, noonings and rest after meals are probably beneficial.

MISCELLANY.

PHRENOLOGY IN BALTIMORE.

In compliance with an invitation, signed by many of the most influential citizens of the Monumental city, among which the names of divines, doctors, lawyers, and citizens, appeared promiscuously, which was published in the "Baltimore Clipper," and thus forwarded to our office, L. N. Fowler has given two eminently successful courses of lectures on Phrenology and Physiology. The resolutions passed at the conclusion of his first course, and published in their city papers, will show the standing of the science and the lecturer.

The call for Mr. Fowler, and his response, together with the resolutions passed at the subsequent meetings, we take from the Baltimore Clipper:—

A CALL FOR MR. FOWLER.

"We, the undersigned, citizens of Baltimore, believing that a course of Lectures on Phrenology would be acceptable to a large number of our fellow-citizens, while calculated to produce a useful spirit of inquiry, hereby unite in the expression of a wish that Mr. Fowler, of New York, may be prevailed upon to visit our city, for that purpose, at an early day during the present favorable and appropriate season.

"J. C. S. Monkur, M. D., Hezekiah Starr, M. D., J. E. Snodgrass, M. D., G. W. Lawrence, M. D., W. D. Dalrymple, M. D., J. M. Jennings, M. D., Wm. Pratt, D. D. S., E. D. Williams, E. H. Docwra, R. H. Hubbard, R. B. Gallup, F. D. Dungan, W. M. Starr, Charles Dunlap, Wm. Gunnison, W. K. Carson, John Rose, J. C. Holland, J. A. Hoogewerff, Leonard Frailey, J. R. Cox, J. C. French, C. Mullin, B. R. Meredith."

MR. FOWLER'S RESPONSE.

New York, Feb. 1st, 1847.

"Gentlemen:—Having just returned from a professional tour, I have received the invitation to lecture in your city. In reply I would say that it will give me pleasure to comply with your request, as soon as previous engagements will permit, which will probably be during the present month.

"Very respectfully, your obedient Servant,

"L. N. FOWLER.

"Dr. J. C. S. Monkur, Dr. Hezekiah Starr, Dr. J. E. Snodgrass, and others."

"Phrenology Vindicated.—At the termination of the last course of lectures delivered in this city, by L. N. Fowler, the phrenologist, the following preamble and resolutions were moved by Dr. J. E. Snodgrass, and passed by the numerous and intellectual class in attendance:—

"Whereas, L. N. Fowler is about to close his labors in Baltimore, whither he came at the solicitation of a number of the friends of science, we deem it becoming in those who have enjoyed the advantages of his numerous lectures, to make some public expression of their estimate of the same, as also of the truths thereby promulged. We consider this the more necessary from the fact

that prejudice has unfortunately taken possession of the minds of many—especially of those whose associations naturally lead them to contemplate all novel subjects from religious points of view. The vision of this class is too apt to be obscured by blinding mysticisms, or enslaving creeds, while the spirit of inquiry is either drowned in conservatism, or crushed by bigotry. Now, our examination of the fact-based theories of Phrenology, has convinced us that there is nothing in its truths with which Christianity need dread either association or conflict—if, indeed, TRUTH should ever be dreaded,—but their tendency, if properly comprehended and applied, would be to strengthen the purposes of the earnest believer, while aiding him, most advantageously, in the regulation of his life; and all this in perfect conformity with the holier aids of that Divine influence, of which every unperverted soul must be gratefully conscious. Of the practical utility of Phrenology, in every-day life, we might proceed to speak with the assurance of those who have put its principles to the test; but we prefer to express what we feel farther called upon to say, in a series of brief resolves, to which the foregoing is merely designed as a preamble. Therefore, be it—

"Resolved, That, in parting with Mr. Fowler, as a public teacher, we owe it to him to declare that his lectures have been highly satisfactory, because replete with sound instruction, while delivered in a manner at once pleasing and impressive.

"Resolved, That the spirit of inquiry, which has characterized those in attendance, would alone be sufficient to satisfy us that good has been effected, had we not more tangible evidence of progress, in the frequent instances of conversion on the part of the hitherto skeptical.

"Resolved, That it is our wish, hereby publicly expressed, that Mr. Fowler may find it convenient to return to this interesting field of labor, at some not far distant period.

"Resolved, That it is advisable and expedient to found a phrenological society in Baltimore, for the purpose of developing and cherishing the truths of this science, and promoting that spirit of free inquiry, which should be the PRACTICE as well as the boast of our people—the aim of which is universal truth, its end universal good."

During the course, one feature of peculiar interest, not merely on its own account, but as perhaps containing the germ of what may yet eventuate in results of very considerable moment, will be found in the following resolutions:

"THE PHRENOLOGICAL LECTURES.—The interest in the lectures on Phrenology, by L. N. Fowler, now in course of delivery in this city, is increasing steadily, as we are pleased to report. The following proceedings, which were had at the Odd Fellows' Hall, on Wednesday evening, and ordered to be published, will indicate the lively interest felt in the moral bearings of this science, by those who have attended Mr. Fowler's lectures, and thus rendered themselves capable of passing judgment:—

"Whereas, the science of Phrenology, in the hands of L. N. Fowler, of New York, has received a fresh impetus in Baltimore, in the addition of a large number of intelligent ladies and gentlemen to its former friends, as the natural result of his lectures; and believing that a large number of the religious community are under erroneous impressions as regards the science, and its moral tendencies; therefore—

"Resolved, That Mr. Fowler is hereby unanimously requested, by his class, to deliver two lectures, in this Hall, on Sunday, the 14th inst., one at eleven o'clock, A. M., the other at half past seven, P. M., on the Moral Nature of Man, as recognized by Science.

"Resolved, That a collection be taken up at the close of each lecture, the proceeds to be applied to defraying the expenses of the room, and the balance, if any, to the suffering people of Ireland.

"The novelty of this movement, apart from the laudable disposition of the proceeds proposed, will, we think, be likely to call together a large congregation."

O. S. FOWLER, *Editor of the Phrenological Journal:*

DEAR SIR:—Perhaps it may be unknown, and therefore be an interesting fact to many of the readers of your valuable periodical, that the IDEA, to which the science of Phrenology owes its existence, was entertained by at least ONE MAN, and published by him, OVER ONE HUNDRED AND SEVENTY YEARS AGO. Dr. Gall, I believe, has the credit of the discovery, and ought to have it, as it is not probable he had received his idea from any obsolete author.

The person I refer to, as having the honor to be the FIRST discoverer, was one of the most celebrated men of his time, both as a literary and scientific writer; having published many works on theology, natural history, natural philosophy, medicine, and antiquities. His name and titles were DR. WALTER CHARLETON, Physician to Charles II., and President of the College of Physicians in London. The work to which I would call the attention of your readers, is called "A Brief Discourse concerning the Different Wits of Men." In this work, he lays down his IDEA, and by the aid of it fills his work with some very beautiful and strikingly accurate sketches of the human character. Even to a disbeliever in Phrenology, they would afford delight and instruction, besides giving many new ideas, (a rare commodity in these days.) But to a phrenologist they will be exceedingly valuable, for more reasons than I can mention here, but from what I have said must appear obvious to you.

If you will give this communication a place in your "Journal," you will not only gratify many of your readers, but oblige

Your most obedient servant,

GEORGE F. BACON.

N. B. To those that cannot procure the work named above, on account of its rarity and cost, I would respectfully refer to No. 5 of Chambers' "Cyclopædia of English Literature," (page 409,) where there are two of the best extracts from this work. I saw them in that work, and was reminded of the existence of the book, and its object. Thinking it might be the means of a farther investigation of the subject, I instantly sat down and wrote you this communication, which I hope your readers will excuse, as far as the literary part of it is concerned, but pay deep attention to the fact mentioned therein. G. F. B.

The following is from the "Long-Islander," Huntington, of May 14th:—

PHRENOLOGY.—MR. D. P. BUTLER, of New York, is spending a few days in this village, enlightening our citizens on the subject of Phrenology, and purposes to deliver a full course of Lectures. These Lectures have thus far been well attended, the audience evincing by their attention that they appreciated his ability to explain and apply the principles of this science.—His examinations give general satisfaction.

ONWARD.—The following is one among numerous similar communications which are daily being sent from all parts of the country, showing the increasing desire to obtain information on this truly divine science, which is destined to harmonize and humanize mankind:—

Huntington, N. Y., May 12th, 1847.

FRIEND WELLS—A few lines to let you know of my welfare, and an order for books. Arrived here in due time. Lectured for the first time last evening to a crowded house and at a short notice. Met with a kind and general reception. Signs favorable. Have had many pressing invitations to lecture in several other places, already. Shall probably continue my lectures through this

week and next in this place. Expect to form two classes—one of ladies and another of gentlemen last of this week. The people seem to be measurably awake to the beauty, truth, and importance of this glorious science. The mist of ignorance, bigotry, and superstition, which has so long shrouded the mental vision of men, is beginning to break, and the rich fields of truth, simplicity, beauty, improvement, and immortality are already seen in the distance. How long! O how long before the imprisoned, yet immortal mind of man will assert its liberty, shake off these shackles, and inherit the possessions to which God has made him an heir! D. P. BUTLER.

P. S. The above is inserted without the consent or knowledge of the writer.

THE LAW OF KINDNESS APPLIED TO PRISONERS.

Every practical test of our cardinal doctrine that kind treatment is far more promotive of prison discipline and improvement than to treat them as brutes, should be "chronicled," so that, though the New York Observer may "never see" it, yet that the PEOPLE may. The following, from the Tribune, "chronicles" the "results" of superceding force by kindness.

"A few years since the Ohio Penitentiary was under the care of men who deemed it necessary and proper to rule with a rod of iron. Fear was the emotion they appealed to and operated upon generally. The lash was often in requisition, and corporeal punishment was witnessed every day. The more these instrumentalities were used, the more they became necessary. A change finally took place in the management of the Institution. A new Directory and a new Warden (grieved by the sights they were constrained to witness under such regulation,) resolved to try a different course. Gen. Patterson, the late Warden, has the honor of having introduced this change of government. He persevered in his labors through several years, gradually improving the condition of the convicts, and bringing them to a higher degree of subordination. The convicts, who were under him, speak of him kindly on all occasions.

"The successor of Gen. Patterson, an estimable citizen of the north part of the State, Lauren Dewey, Esq., determined to improve, if possible, upon the labors of his predecessor. He has gathered around him assistants who have in their hearts much of the milk of human kindness. The new Directory approves and seconds his labors, and as the result of these labors of love, the subordination is more perfect than ever before, the lash is very rarely used, the convicts are rarely reported, an air of cheerful alacrity characterizes the operations of the various shops and all the movements of those who are compelled to pay the penalties of their crimes within the walls of the Ohio Penitentiary.

"There are, at this time, about five hundred convicts in the Penitentiary. Their labor yields to the State a surplus of $16,000 or $18,000 annually. They receive an abundance of substantial food, and enjoy good health. On the Sabbath they all attend religious services in the Chapel. Their religious instruction is under the charge of the Rev. Mr. Findley, one of the pioneer missionaries of the Methodist Church in the West—an old veteran of more than sixty winters, who is robust and vigorous, and whose heart overflows with love to poor weak humanity. His tearful appeals have had their effect, too, and many of his charge do right from religious principle. There is a choir connected with the congregation that meets regularly for practice before service on Sabbath. During service the effect is almost electric when those five hundred voices peal forth their sacred songs. With tears streaming from their eyes have I heard these unfortunate men confessing their gratitude for the blessed lessons they had been taught in the Penitentiary.

"There is connected, also, with the Penitentiary a Sabbath School. Nearly one-fifth of the convicts are permitted to avail themselves of its benefits.

The instructions there given by Christians of the city who attend for the purpose, exert an important, all-powerful influence for good upon the minds of the convicts. Superadded to all this, there is an excellent library of several hundred volumes, secured mainly through the influence of the present Warden and Chaplain. The former Chaplain, Rev. Mr. Mills, laid the foundation. The convicts rejoice in the benefits of this library, and speak of it with grateful emotions. They all have Bibles in the cells, also. They are permitted to write, within stated periods, to their friends and relatives, and receive as many letters as are sent to them, when containing nothing improper. At a meeting held a few Sabbaths since, in the Chapel, and in reply to a question propounded, about fifty of them acknowledged that they had learned to read since they entered the prison.

"Temperance addresses are occasionally delivered in the Chapel of the Penitentiary. Messrs. Tipton and Galloway recently addressed the inmates. The question was put, 'How many committed the crimes of which they stand convicted, owing to the use, and while under the influence, of intoxicating drinks.' More than four hundred arose on their feet. Seventy or eighty admitted that they had been engaged in vending or making liquor. Nearly every one declared, by rising, his purpose to abstain entirely from the use of intoxicating drink, as a beverage, the rest of his days!

"Thus, you perceive, Mr. Editor, that moral and religious influences, and the potent law of kindness, are at work, and have asserted their power in one of our Western Prisons. The results are the same as those we have witnessed and noticed in the East. They always have been and will be the same under all circumstances. I would that this truth might be fully appreciated throughout our land and in all our Penitentiaries. Humanity would have less occasion to weep, and crime would be diminished."

The following letter was recently communicated by Professor Upham to the Anglo-Saxon, a paper devoted to the spelling reform, published in this city.

NEW HAMPTON, April 8, 1847.

DEAR SIR—Permit me, through you, to request that my name may be enrolled on the list of the American Phonographic Society. My attention was first directed to Phonography by observing the facility and verbal accuracy with which one of my pupils, by its aid, was accustomed to take down my archæological lectures. I immediately resigned my chair to him, for the time being, and sat at his feet as pupil. His course of exercises is not quite completed, and I have been able to devote only fragments of time stolen from other pressing duties; hence, as you will readily perceive, I do not Phonographize "currente calamo," or in more biblical phrase, with the pen of a ready writer. Nevertheless, I think I see my way clear to entire success, and to great practical benefit.

Allow me, dear sir, to say to you personally, that the work in which you have so zealously engaged is, in my humble opinion, a great and good one, and must succeed beyond even your own most sanguine expectations. Both branches of it, Phonography and Phonotypy, are pregnant with blessings to the millions. How does every new achievement afford new proof that the slumber of ages is over forever, and the race is rising like a refreshed giant to universal reform!

Yours respectfully, JAMES UPHAM.

WHY WILL YOU DIE?—A Treatise on the Causes and Prevention of PREMATURE DEATH. By Professor Lugol, Physician to the National Hospital of France. The author of this work is a man of deep research, and has recorded his own observations on the causes and prevention of this most terrible of all diseases, Scrofula, which has carried off millions before they had reached the age of a single year. A more detailed notice of this work will hereafter be given. Pp. 270, 12mo., mailable. Price 50 cents.

EVIDENCE CONCLUSIVE.

MR. EDITOR:—Truth is mighty and will prevail. All the milk-and-water lucubrations of ten thousand "Ladies' Repositories" could not alter my faith in the truth of Phrenology or Mesmerism. I have received the most satisfactory demonstration; and thereby being assured of the unalterable truth of our doctrines, I cannot help smiling at the fanaticism of unbelief which these self-constituted critics are daily manifesting. The evidences upon which my faith rest cannot be affected by all their sophistry. I once received a wound upon the head immediately over the organ of Combativeness, and for twenty-four hours this feeling was excited in an extraordinary manner. The fire of the eye, the energy of spirit, were most decided. Upon eating a hearty dinner this exhilaration ceased. Again: in order to prove the truth or falsehood of Mesmerism, I did not decry it as a humbug, as these cavillers are pleased to do, well knowing that I was not capable of judging before I investigated it, but keeping in mind the adage that "seeing is believing," I proceeded to examine the subject in what I supposed to be a reasonable manner. Obtaining the consent of a young man to be operated upon, I took the necessary steps, and soon put him into the mesmeric sleep. "How do you know he was asleep?" asks the caviller. Thus do I know it. There was no one in the room but the subject and myself; I went behind him, and by the silent exercise of my will, caused him to raise his arm and lower it repeatedly. The manner of this action was the same exactly as that of raising and lowering, by my own volition, my own arm. What can sophistry bring forth to withstand such evidence as this?—it is experimental and conclusive. But, like the Pharisees of old, the opponents of Phrenology have prejudged the subject in their characteristic self-conceit, and now are fearful lest the people should discover that they have misled them. "Let the galled jades wince, our withers are unwrung."

Yours, &c., H.

"FASCINATION, OR THE PHILOSOPHY OF CHARMING: illustrating the Principles of Life in their connection with Spirit and Matter." By John B. Newman, M. D.

It is certainly a remarkable fact in the history of Animal Magnetism, that nearly if not quite all its present supporters and advocates were once its decided opponents. The revelations it presents seem at first sight so strange and unnatural as to utterly exclude belief, and require instant rejection; and thousands of times has this result occurred, when but a mere glance has been bestowed upon the matter. But every now and then circumstances occur to induce in some a closer degree of attention; it is more carefully examined, and the necessary consequence is a perfect conviction of its truth.

Newnham, an English surgeon of some celebrity, was requested to expose its humbug and trickery; and with that intent he began his researches: he soon found more than he had ever imagined; the current changed, and another book in its favor was given to the public. The experience of Newnham has been, in some sort, that of all its advocates; and especially so with the author of the present work. He had a patient under his care, upon whom many others as well as himself had exhausted the resources of medicine in vain attempts to procure relief. As a last resort, he bethought himself of Mesmerism: to his astonishment the pain ceased, and by continuing the remedy, a perfect cure was effected. He had long before this perused the writings of Mesmerizers, and considered their various hypotheses, and found them so untenable as to utterly doubt the fact of their being any reality in the whole matter.

But now the case was different, and he felt a necessity of testing the phenomena by the laws of life which he had long studied. To his surprise, they were in perfect accordance with those laws; and no less was his wonder to find that ignorance of true philosophy alone prevented the people giving a hearty reception to the truth. To explain the connection of the life power with spirit and matter, and completely solve the above problem, is the object of this work.

It is written in a popular style, and although amply illustrated with anecdote, deals more in general principles than in minute details. The medical operation of fascination is explained, and the principles are also applied as a key to discover the secrets of many of the superstitions of the world: directions for mesmerizing—physiology, etc., etc.

"TEETH, THEIR STRUCTURE, DISEASES, AND TREATMENT: illustrated by numerous engravings. By John Burdell, Dentist." Than complete mastication few things are more important, as previous articles in this volume have fully shown. But to masticate well, we must have GOOD TEETH. This blessing few retain, first, because of the general and outrageous ABUSE of the teeth, and secondly, because very little care is ever taken of them. Instruction and warning on this subject are of the utmost importance. These the work before us gives, and as such is a desideratum. It is amply illustrated with engravings—forty-four in number—and well executed. Besides containing many excellent general observations of a physiological character, it handles its subject well. He also discusses somewhat the subject of diet—as WHAT to eat, as well as how, and takes strong ground against animal food. The instruction and excellent suggestions it contains will amply repay a careful perusal, as the reader will perceive from its table of contents, as follows:—

First Principles; Temporary, or Infant Teeth; Deposition and formation of the enamel; Growth of organized substances; How to ascertain the age of Trees; Irregularity of Teeth, cause, remedies, etc.; Tartar or Salivary Calculus; Diseased Teeth; Effects of artificial food on Teeth; Disease and pain; Teething, and disease of Infants; Causes of irregularity and decay of Teeth; Toothache; Sleeping and Dreaming; Headache; Dreaming and performing at the same time; Mineral poisons; Plugging Teeth; Brushing Teeth; Teeth, mouth, and digestive apparatus; Bird's Teeth; Food before eaters; Woman in her natural form; Woman in her artificial form; Offspring of Nature; Offspring of Art.

Price 12½ cents, mailable. 72 pp. Fowlers & Wells, 131 Nassau st. N. Y.

Mr. B. J. GRAY, Phrenologist, who has for a long time been a student with us, and who, for the most part of two years, has made Phrenological examinations and given written descriptions of character in our office, proposes to deliver courses of lectures on the applications of Phrenology to the discernment of character, and to moral, intellectual, physical, and social education.

Those who desire the services of Mr. Gray, can make the arrangement, and send in proposals to him at 131 Nassau street, N. Y. He will be ready to meet such calls after the 1st of August next, and during the fall. He is an accurate delineator of character, and places the subject on high moral ground. Those who wish information in the great science of Human Nature, will be pleased and profited by listening to a course of lectures from him.

ARTICLE XXXV.

A PHRENOLOGICAL DESCRIPTION OF HARRIET MARTINEAU. BY L. N. FOWLER.*

No. 37. HARRIET MARTINEAU.

THIS lady has a large, dense, and masculine brain; with a corresponding scope and comprehensiveness of mind. She has power to grasp subjects of the most difficult and intricate nature. She would not be contented to confine her thoughts, emotions, and feelings to a circumscribed sphere; but they must be constantly expanding and diffusing, as well as receiving light and knowledge. The mental temperament predominates, and her brain is mostly developed in the frontal and coronal

* From the Phrenological Almanac for 1848, just published by Fowler and Wells.

regions. The fibres of the intellectual lobe are unusually long, and her head is high and broad in the region of Ideality, Sublimity, and Constructiveness. The bias of her mind tends to study, reflection, and meditation, as naturally as the needle turns to the pole; and it requires to be fed by intellectual investigations. She is an ardent admirer of nature, and having very large Observation, Form, and the perceptive faculties generally, dives not only into the hidden truths of nature, and acquaints herself with the unrevealed mysteries of the workings of the human mind, but is keenly alive to the outward semblance of the divine principles as exhibited in the works of nature. Nothing escapes her notice; all that is ideal, beautiful, or sublime, finds a response within her soul, and is to her a breathing of the Infinite. Her imagination is very active, and would dispose her to live in ideal worlds of her own creation, if it were not for the counteracting and restraining tendency of her strong and masculine intellect, which sits as a pilot at the helm. One of the characteristics of the latter is large Order; hence, she does not throw out ideas confusedly, but systematizes and arranges them in a regular climax. Her Language, joined to very large Individuality and Eventuality, imparts an excellent descriptive talent of all she sees, feels, hears, or thinks. She has the power to embody the most uninteresting fact in vivid, impressive language, to such an extent that it seems to be invested with new life, and filled with a new spirit. She can converse with ease and fluency on any subject, but is more gifted as a writer. Her moral brain exerts a decided influence on her character. She has high-toned moral feelings, is sympathetic, interested in the advancement and improvement of the mass of the people, anxious to do good and promote happiness, is strictly conscientious, and has great faith in spiritual influences. She is decidedly ambitious and persevering, has a high standard of excellence constantly before her, and with "Excelsior" for her motto, she renews her efforts with untiring diligence, till she has accomplished her high schemes and purposes. She has great powers of application and continuity, and is better adapted by nature to occupy an elevated station in life—one that requires a great degree of intellectual power to sustain—than as a private woman in the retirement of domestic life.

Miss Martineau is a native of Norwich, England. She is acknowledged, by those who are familiar with her numerous writings, to be "one of the clearest-headed, soundest-hearted, and ablest-minded women of the age."

As a proof of her superior talents as a writer, the following fact will testify: In 1830, there was an advertisement in the Monthly Repository, by the committee of the British and Foreign Unitarian Associations, offering a premium for the production of three tracts, to be approved by them, the object of which should be the introduction and promotion of

Christian Unitarianism among the Roman Catholics, the Mahometans, and the Jews, respectively. Three distinct sets of judges were appointed to decide on the merits of the essays which were forwarded in consequence of this notice. The result was, there were three selected as the best or better than all the others. It was discovered that these were written by—the *same author*—and that author—a woman—and that woman—HARRIET MARTINEAU.

ARTICLE XXXVI.

FIRMNESS—ITS DEFINITION, FUNCTION, ADAPTATION, AND CULTIVATION.

"Perseverance conquers all things."

No. 38. ORDINAUX.

DECISION of character; PERSEVERANCE; STABILITY; FIXEDNESS of purpose; TENACITY of opinion; AVERSION to change. Its name is perfectly expressive of its function.

LARGE Firmness is set in its own way; sticks to and carries out what it commences; holds on long and hard, and continues to the end.

SMALL Firmness yields to difficulties; is easily changed; vacillating, fickle-minded, and cannot be depended upon. Large in John Ordinaux, a privateer of extraordinary obstinacy of purpose; but small in two of the cuts used to illustrate Conscientiousness.

IMMUTABILITY is written upon every law of nature. God is unchangeable. And what disasters would happen if he were not! Can this everlasting mountain be removed, the sun stayed, or any of nature's ordinances be arrested?

Man, too, requires stability and peseverance. After he has sown, he must wait patiently or the products of his labor to mature. Many ends can be effected only by long-continued application, and many obstacles overcome only by the labor of a LIFETIME. "Perseverance conquers all things," while fickleness accomplishes nothing, but undoes to-day what it did yesterday. Intellectual acquirements are not the growth of a day, or even a year, but of an age; and great moral excellence, unlike Jonah's gourd, does not spring up or wither in a night, but is produced by the HABITUAL practice of virtue from youth to death. Many kinds of business can be rendered profitable only by expending years of patient toil in building them up. "Perseverance and shovels remove mountains." Indeed, scarcely any truly valuable end can be brought about in a hurry, and, in general, the greater the good the longer the toil requisite to effect it. Some obstacles Combativeness can overcome with dispatch, yet, in general, a long time is required to obviate evils and secure good. To this element of stability in nature, and demand for steady perseverance in man, Firmness is adapted. Without it little good can be effected, little evil successfully resisted; but before its iron tread, difficulties, otherwise insurmountable, vanish, and temptations flee abashed. Nor can any man become distinguished for anything great or good without it. A faculty thus important to success should therefore be assiduously cultivated.

To increase it, consider the inducements held out as rewards to perseverance. Give up nothing till it is completed. Let no obstacle turn you from your proposed course. Have a mind and will of your own, and never allow yourself to be persuaded contrary to your better judgment. Steadily resist temptation, and remember that those who hold out unto the END alone are crowned. Especially, never yield in the least where RIGHT is concerned. MORAL decision is a virtue of the highest order. Firmness and Conscientiousness are located side by side, and should always support each other. Hope is also located upon the two sides of the fore part of Firmness, so as to work in conjunction with it; and certainly nothing is calculated to excite Firmness more than confident hopes of success, and the two combined form one of the strongest elements of efficiency and success.

To cultivate it in youth, be careful not to require them to do what they cannot complete, and not allow them to leave anything unfinished. Let them be taught to accomplish all they begin. Making children servile, and requiring strict obedience, is apt to weaken this faculty. The author knows a severe, austere, tyrannical father, who has children whom he rules with a rod of iron. In one of them, Firmness has degenerated to almost nothing, and in the other increased to almost obstinacy, probably because the former, a daughter, had her Firmness subdued by his tyranny, while the same discipline only excited and increased that of the other to mulish stubbornness.

Parents should always hold an even hand with their children. They should not be one thing to-day, and another to-morrow, but be uniform in all their requirements; and when they undertake, should always carry through.—O. S. FOWLER.

L. N. Fowler tells a story in illustration of this point, much as follows: Susan a girl of about fifteen years of age, had invited her playmate Sarah, to go that afternoon to pick strawberries. Sarah came, and Susan asked her mother's permission to go, but was refused. Susan plead that Sarah had come to go, but all to no purpose. At last, taking up her pail and starting, she exclaimed, "I WILL go—so there!" "Well, if you will go, get good ones," answered the mother.

A daughter wished to go to a ball, but was forbidden by her mother; the daughter got ready, on seeing which her mother said, "Since you are determined to go, wrap up warm." Things like these should never be allowed, but let one uniform line of conduct be pursued.

Children in whom this organ is small require much encouragement to persevere, and to conquer such is especially injurious. They are too easily overcome now, and, of course, the more you make them yield the less firm they become. Nor is it certain that conquering even obstinate children is not injurious. Break down their iron will in regard to yourself, and you subdue it in regard to other things. A most excellent watch-dog was spoiled thus:—a man laid a wager that he could get a roll of cod-fish placed at the back end of the arch in which the dog was chained; and, by keeping his eye sternly fixed with determined defiance on the animal, he finally conquered him, after which he was comparatively good for nothing. This is true of all dogs, of all animals, and equally of man—is, in fact, a law of Firmness. Hence the spirit even of obstinate boys should not be crushed, because this tames them down for life. Nor can I regard obstinacy in children as so very bad after all, because it betokens that Roman firmness and indomitable perseverance so essential to future success, and to subdue this will is to well nigh spoil them. Without it they are good for nothing, but the more they possess the better, provided it is rightly DIRECTED. Rather persuade them to will RIGHT than to crush their wills—a point, however, to be discussed hereafter.

But some persons are mulishly stubborn. They will not see their errors, or, seeing, change. Such, indeed all, should be especially careful not to decide till they are sure they are RIGHT, nor ever commence anything not best. They should then hold themselves open to conviction and correction, and remember that their excessive firmness is liable to so blind their intellects that they cannot perceive the full force of evidence brought against them, that they are too hard to be convinced, too inflexible, etc. In short, they should subject their Firmness to their reason, prudence, justice, and other faculties. Still, of well-directed Firmness, no one can have too much.—SELF-CULTURE.

"As an in-door exercise, for both males and females, nothing is superior to dancing. It gives action and excitement to the whole frame. If it sometimes does mischief, by being carried to excess, that is an abuse of it, and does not justly bring reproach on its proper use, or furnish evidence that it ought to be discarded. As well might the use of food be discarded because many persons abuse it by eating too much. Ten thousand people injure themselves by the abuse of eating, for one who does so by that of dancing."—DR. CALDWELL.

ARTICLE XXXVII.

REPUBLICANISM THE TRUE FORM OF GOVERNMEMT: ITS DESTINED INFLUENCE.—NO. VI.

THE fourth of July, 1776, formed a new era in the progress of our race. The ultimate issue of no previous event in human history will equally affect the destinies of mankind. It will completely remodel government—the criminal code especially—literature, morals, religion, and the entire aspect of things and condition of society.

Our readers might here expect a patriotic eulogy upon the valor and virtue of the signers and practical endorsers of that great charter of freedom, the Declaration of Independence. Such an encomium they well merit. No previous body of men as well. Not merely because they BACKED this declaration with suffering and blood—others have suffered greater privations, and poured out life more lavishly—but because it was sanctified by a mighty MORAL. They fought for FREEDOM. Their courage was moral combined WITH physical. They loved, and fought for, their country and families: this others have done—this the Mexicans are now doing. But they also fought for the great PRINCIPLE OF LIBERTY AND EQUALITY. This gave them victory. They richly deserve all the filial outpourings offered up so lavishly on the birth-day of our nation. Yet I am not certain that this POWDER patriotism is exactly to their tastes, or in keeping with the SPIRIT of republicanism. Our great national jubilee has in it rather too much of the odor of rowdyism and mobocracy. Less noise, and a more intellectual and moral cast of amusement, would comport much better with the real character of our institutions. Hence, I recommend those temperance and other moral celebrations often held on that day. Would that we had more of them, and less cannonading and cracker burning, by which the day is rendered a perfect nuisance to the more moral and refined portion of our community—especially to woman, whose feelings ought to be too much regarded to be thus lacerated.

But this is not all—is not the main reform required in the mode of observing this national jubilee? Our great concern is with the FUTURE, not the past. We may glorify our revolutionary patriots, and triumph in the victory—MORAL as well as military—they achieved; but to this only a moiety of that memorable day should be devoted. They did not COMPLETE "the revolution"—only began it. True, they effected a CIVIL separation from the British crown, yet this is but "a drop in the bucket" of the blessings capable of being derived from the separation. And even that separation was more nominal than real. The entire people, having been brought up to revere the crown, and those laws and customs which

went to support it, leaned strongly towards aristocracy; and even the republican government they founded and we enjoy, is marred throughout its entire structure with this same inkling towards monarchy. They loved both liberty and sovereignty—the former from principle, the latter from association—and interwove both throughout our institutions. They transcribed our laws bodily, and with scarcely an erasure or amendment, from the English statute; and under these laws we now live. They were not yet prepared for full enfranchisement; nor is this to be wondered at. The great experiment of trusting all with the PEOPLE had not yet been tried, and hence they devised many round-about schemes to remove it one or two steps from them, and delegated to rulers those powers which should have been conferred directly on the ballot box. In short, they only laid the foundation of true republicanism, and left us, their heirs, to erect on it the temple of liberty and equality. Our government is incalculably the best on earth, yet it is full of flaws and excrescences. Though its blessings are incalculable, and evils trifles, compared with those of all other governments, yet the former are incomparably less, and the latter greater, than they need be, or than we are bound to make them. They did much, yet left a mighty work to be done by us. We are not obliged to bleed for our country. We have not to perform sacrifices and labors of the same KIND with theirs, yet those none the less arduous or severe. Evils, many and alarming, are interwoven throughout every department of our government, which we owe it to ourselves and our posterity—to the whole human family—to obviate. Many of these evils are RADICAL, and, unless corrected, will mar, if not DESTROY, all but the name of republicanism. And it requires as much courage—only of a moral instead of physical stamp—to face and conquer them, as it required to stand and return the fires of Bunker Hill or Yorktown. And to this great, this imperious DUTY every voter ought to address himself, especially on the anniversary of our independence. I would that my fellow freemen might be persuaded to expend in the IMPROVEMENT of our government the interest and enthusiasm now wasted in shouts and fireworks. I would have it a national holiday, yet I would turn it to a mighty PRACTICAL account, and devise and execute measures for PERFECTING our government, which shall entitle us to as much gratitude from our descendants as we owe our rovolutionary patriots. O what a government it is in our power to make of the materials we possess! Come, fellow citizens, let us address ourselves in right-down earnest to so great and good a work. Young men especially—ye whose political biases are not yet formed—give your minds to the thorough investigation of this subject, that, when you come to the ballot-box, every vote shall tell in the cause of your country and your race. And ye whose political biases are already formed, stop and consider whether your creed—be it whig or locofoco—is not limited, and in many respects erroneous.

It is proposed, in the prosecution of this series of articles, first to point out some of the positive and aggravated evils of politics as they now are, and next, to show what form of government—what new reforms and provisions—are required to perfect republicanism. And let the reader bear in mind, that I am no whig, no loco-foco, in principle or vote. I profess to favor neither party, and think this is truly the case. I claim to take ground far higher than either party, and to have a political creed incomparably superior to both. Neither party, as now conducted, comes any where near what is required; and both merit unqualified rebuke. Yet I claim to be republican to the very core—all THOROUGH-GOING republican—far more so than the rankest partisan. Whether I am so or not, let subsequent articles on this subject decide.

What, then, are some of the EVILS and radical errors of our government as now administered? I refer not to evils of this PARTY or that, but of our national CONSTITUTION—errors inherent in our civil compact.

Many regard our national constitution with an awe bordering on idolatry, think it perfect, and consider all attempts to change it sacrilegious. I do not. That great and wise men framed it, is admitted. Yet, is there less MIND in our country now than then? If so, let us return to monarchy; for, if republicanism stifles intellect, and monarchy develops it, the latter is infinitely preferable. Especially, if, with the practical experience of almost three quarters of a century, we are not better qualified to amend the old or form the new than they without any aid from this universal and infallible instructor, we deserve to suffer many stripes. But we are. Let us see.

Every one of the framers of the constitution had been brought up under a limited monarchy, and regarded the crown with a kind of filial love and worship. See what they suffered before they revolted. See what loyalty they professed—and no doubt sincerely—in all their petitions and remonstrances to the throne just before the declaration. The revolution was not premeditated. It grew out of a combination of circumstances, instead of a previously-settled purpose. It was FORCED upon them instead of being voluntary. I venture the assertion, and challenge contradiction, that if the same immunities and privileges had been extended to the colonies which were shared in the mother country, no such separation would have occurred. But England insolently refused them any thing like the rights of Englishmen. It was against THIS that they protested—upon this that English tyranny insisted; and this brought on a rupture which, by a kind of accident, induced war, and this compelled the declaration. For confirmation of this, I refer you to revolutionary history.

Brought up to thus revere the king and kiss the crown, and most of them educated in England, no wonder that the framers of the constitution conferred so much power and so many prerogatives on the president

and on our RULERS, which they had been accustomed to see exercised by the king and his cabinet. Of this, the appointment of so many officers furnishes an example. Why award so much patronage to the president? Why give him the disposal of so many offices which the people can and should bestow among themselves? Does he know who, in all our towns and villages, are most qualified to receive and deliver our letters, better than WE do? Of them, personally, he knows nothing, while we know all about them. They are wanted to serve US, not him. Then why not we elect our own postmasters, and appoint their salaries? What possible objection to it? And how much more republican this course than the present! The framers of the constitution wanted to invest the president with as much POWER and DIGNITY as possible, because they had been accustomed to see their king thus clothed with authority, and framed our civil government accordingly. At all events, they so framed it, and thereby put a tremendous instrumentality for evil into executive hands—a power now wielded almost to the destruction of the elective franchise, that great constituent element of republicanism—AND A POWER WHICH OUGHT TO BE TAKEN FROM HIM, else republicanism, whether wielded by whigs or democrats, will soon become but "a sounding brass and a tinkling cymbal." Behold, my fellow citizens, the president and the party—BOTH parties—BUYING men to vote for them!—buying all the electioneering influence which can possibly be obtained to bear on the polls by the most powerful of all bribes—OFFICE. This our own eyes see, and see pervading the entire length and breadth of the land, and interwoven with all our state governments as well as federal. And since votes are thus virtually BOUGHT, and bought far more effectually than if purchased with money, what becomes of freedom? In what does republicanism consist, but in the elective franchise? And since THIS is corrupted, what remains but the name of freedom?

And what is still more, this principle of buying up votes is UNBLUSHINGLY proclaimed and acted upon by BOTH PARTIES. They make no secret of it. It is as much understood, and as openly avowed and acted on, as any other barter between man and man. "I'll give you so many votes for such an office;" or "I'll give you such an office for so many votes." "To the VICTORS belong the spoils." Spoils! victors! This looks like freedom with a vengeance! Give me a king and done with it, if this is to continue forever! Only of late years has this accursed principle been openly avowed and perpetrated; and the corruption it is working is INCALCULABLE! Nor ought we, my fellow-citizens, to leave one effort untried till we have wrested from the president most of the patronage and perquisites, as well as POWER, now invested in his hands, and restore them to the PEOPLE. He is not our ruler, but our SERVANT—placed there to execute our will. We, THE PEOPLE, are the rulers, and our officers are our hired help—our clerks and agents to do what, and

ONLY what, we want done. This is my republicanism; if you like to have your president your king, be it so.

The precise point I would present is this. The essential element of republicanism—that alone in which it differs from monarchy—is in its conferring on the people, by means of the ballot-box, those powers of enacting laws and appointing officers to execute them, which are assumed by monarchy. Now, just as far as the elective franchise—this only foundation of freedom—is wielded by those in office, so far, to all practical intents and purposes, we live under the dominion of despotism.

I need not dilate here on the enormous extent to which votes are thus bought up by both parties, and by all in office. Any one can see for himself; in the office-seekers which beset every president, every governor, every important officer in the nation; in the removals of old incumbents, and the substitution of new ones without regard to their expected qualifications for the office, but with sole reference to their ELECTIONEERING influence, and in many similar political creeds and practices which pervade our entire body politic.

That many votes are bought by MONEY—especially the votes of foreigners—is no secret, and the enormous sums raised and expended for electioneering purposes swell the evil. Rewarding party papers with governmental advertising is of the same piece. In short, this political doctrine and practice has become a hydra-headed monster, biting and poisoning every limb, sinew, and organ of our republic. And the evil increases with every election. Let matters proceed at this rate, and our children will live under a worse government than that from which our forefathers separated!

But the worst feature of this corrupt system is its immoral influence on the PRIVATE moral character of all ranks and individuals of our republic—a point, however, upon which we will not enlarge. Suffice it to say, we, who love LIBERTY, have quite enough to do to stay this appalling evil; nor should we fire cannons or shout "Hurrah for liberty," till that liberty is ours. I go for changing this feature of the CONSTITUTION. Fellow-republicans, how many of you join me? Those who do, agitate, AGITATE, AGITATE! till we can reach and obviate this fatal evil.

"DELICACY of sentiment and refined manners are a great ornament, and ought always to be cultivated, all odd motions or attitudes, and awkward gestures, should be watched, and prevented from becoming habitual."—SPURZHEIM'S EDUCATION.

ARTICLE XXXVIII.

BIOGRAPHICAL NOTICE OF DR. PARNELL.

We cheerfully give place to the following, not merely because its subject was a phrenologist, but because he was a GOOD one. He has done more for the science, south and west, than probably any other single laborer. He began in the infancy of the science, and has continued until now, and left converts wherever he has opened his mouth. In 1840 the editor and brother visited him professionally, without his knowing whom we were, and the descriptions he gave were characteristic and to the life—such as would have compelled belief if we had been skeptics. But for the single failing alluded to below, the Journal would long ago have urged his claims upon public consideration, and gladly pays this last tribute to his worth.

MANCHESTER, WASHTENAW CO., MICHIGAN, May 1, 1847.

GENTLEMEN:—I write for the purpose of announcing to your readers the sudden death of B. A. PARNELL! He was a man very universally known throughout the western and southwestern States, as a popular lecturer and indefatigable laborer in the field of phrenological science. Few men have done as much in that particular department of labor, and fewer still have been as successful in convincing their fellow men of the truth of the great leading features of the interesting science to which his life was chiefly devoted. He died at the "MANCHESTER HOTEL," in this village, on Thursday, the 22d day of April, at 20 minutes before 12 o'clock (noon), of hemorrhage of the stomach.

He visited our village on Monday the 5th of April, for the purpose of delivering to our citizens a course of lectures upon a variety of subjects; and he lectured thereafter, for fifteen successive week-day evenings, to crowded and attentive audiences. His health had been feeble for the last nine or ten months immediately preceding his death; but still, with an energy and zeal which knew no obstacles too formidable to be vanquished, he continued to labor. His time, attention, and commanding talents, have been devoted to the investigation and dissemination of the principles of the science of Phrenology for the last sixteen or eighteen years. He has LECTURED almost incessantly; and it is to be regretted that he lectured so MUCH, and wrote so LITTLE: for had his observation and experience been placed on record, the hundreds of thousands who have been delighted with his instructions might still have continued to take lessons from their teacher. But ORAL instruction seemed to be his FORTE. He was a ready, captivating, and persuasive speaker. Few men, indeed, possessed his powers of enlisting and riveting the attention of a promiscuous assembly. No matter whether his hearer agreed with him or not, he was interested in all he had to say upon the subject discussed. His manner was easy and deliberate, yet positive and emphatic. No one could become acquainted with him without imbibing the impression that THERE was a mass of organized matter

which the beholder was bound to respect. He rarely said any thing except in a manner peculiar to himself.

That Dr. Parnell had faults, even his best friends and sincerest admirers would hardly pretend to deny: But those faults were of such a character as more intimately concerned HIMSELF than any one else; and notwithstanding these, nature seems to have designed him for the exercise of no ordinary dominion and influence over the minds of his fellow men. He was a bold and fearless speaker, and a courageous adventurer in the field of thought. He disdained to travel in the common beaten track of life, and rarely took an ordinary survey of any subject to which he devoted the energies of his mind. But the great leading element of his character was MORAL COURAGE. He asked not this disordered and disjointed world what he might THINK, or what he might SPEAK; he consulted no living mortal, nor the recorded opinions of any deceased author, as to the views he might entertain; in fact, he seemed totally indifferent as to the estimation of men concerning HIM; although no man seemed more anxious than himself that truth should be taught TO, and embraced BY the entire human family. He was a man of unaffected modesty and rustic simplicity in all his intercourse with society; not of that haughty, assuming, and overbearing manner, which would ever lead him to INTRUDE his peculiar views upon the attention of others. Therefore his PERSONAL ENEMIES were few; while his GOOD qualities were so numerous and prominent, as to secure him troops of friends wherever his lot might be cast. He WOULD enjoy his liberty of thought and of speech for himself, and was always cheerful to concede the same prerogative to others. Politically, socially, and religiously, in the fullest sense of that much-abused term, he was a DEMOCRAT. If, in any respect, he labored under the influence of erroneous opinions, all his acquaintances must admit, and especially all PHRENOLOGISTS who have examined his head, that they were the fruit of perverted judgment, and not of stubborn determination to persist in wrong.

DOCTOR PARNELL had other peculiarities. His ACQUISITIVENESS was weak, VERY weak. So remarkably deficient was this organ and the corresponding faculty, that the acquisition of money, or property of any kind, seemed to have no influence whatever over his conduct. If money was paid him, either as the payment of a DEBT, or by way of making change at a store, he would put it into his wallet or purse uncounted. He rarely knew whether he had FIVE or TWENTY-FIVE dollars in his pocket, and was aware of the limits of his resources only when he found he had not cash enough to pay his bill. VITATIVENESS was another deficient organ in his brain; and its want was, perhaps, more strikingly manifested in his character than any other feature. He often remarked to me, that he would just as soon DIE as to take a journey to a neighboring village; and, although the truth of such a strange assertion might be doubted by persons having that organ amply developed, I cannot doubt HIS sincerity. For when he came to LOOK INTO the dark valley, and was told that he could live but a few hours at the longest, he manifested not the slightest anxiety or agitation. He met the all-conquering king of terrors, perfectly conscious of the power of the foe with whom he was engaged, with as much serenity and tranquility, as he would have fallen into quiet slumber.

For two or three weeks previous to his death, he seemed perfectly conscious

that he should live but a short time. About two weeks before his last and fatal attack, being confident that his days were few, he made the singular request, and often repeated and insisted upon it, that he should be buried NORTH and SOUTH, with his feet directed to the SOUTH, and that the writer should take his head from his body, and secure its perpetual safe preservation. His first wish has been complied with; he is buried in our village grave-yard with his feet to the SOUTH; and I have his head in my possession, and have adopted such measures as cannot fail to secure it. He often said, that the contemplation of the human head had been matter of great and absorbing interest with him for many years, and he could not bear the thought that HIS should become food for worms. No one doubted his sincerity, and he repeatedly made known his eccentric request in the presence of witnesses whose veracity would not be questioned. He enjoyed his senses down to the latest moment of life, and still insisted upon the execution of his will in this regard. He several times remarked, that he had a very extensive acquaintance throughout the Union, that his character was known, that he had devoted many years of his life to PHRENOLOGY, chiefly in the Western Valley, and that he would like finally to present his head, as a contribution, to the science, when he should have no longer use for it. In this respect, if my information is correct, he followed the precedent established by his great leader and worthy teacher, JOHN GASPER SPURZHEIM.

Doctor Parnell's was no ORDINARY head. It was of the larger size, measuring around the base of the brain full twenty-three inches; but this was not a fair indication of the quantity of BRAIN contained within the cranium; for the entire coronal region of the head was elevated to an unusual height. Benevolence, Veneration, Firmness, Hope, Conscientiousness, and some other organs contiguous to these, were very largely developed. Hence his strong moral feelings, uniform kindness of disposition, and fearlessness as to the future. He was known in boyhood and youth for his generous and amiable qualities, and as a lad of no common promise.

It is matter of mournful regret, that he should have breathed his last far away from his relatives, and far distant from his native land. He often spoke with the deepest emotions and tenderest regard of the friends of other days, and of the interesting associations that bound him to his "mountain home." It would doubtless have been a consolation to himself and to his friends, could his last hours have been cheered by the presence of the surviving members of his own family circle. It cannot fail, however, to be a gratification to his numerous friends and relatives, to know that all was done for his recovery and comfort that humanity and affection could suggest.

Yours truly, C. TOWNSEND.

A Phrenological description of ALEXANDER CAMPBELL, together with a likeness, will be given in our next number. Some facts connected with this examination will render it unusually interesting.

ARTICLE XXXIX.

WOMAN: HER CHARACTER, SPHERE, TALENTS, INFLUENCE, AND CONSEQUENT DUTIES, EDUCATION, AND IMPROVEMENT.—NUMBER VII.

As already remarked, in this series of articles, the female head is naturally longer and narrower than the male, and of course Combativeness and Destructiveness are constitutionally smaller in women than in men. Accordingly, for women to find fault, fret, scold, and manifest wrath, is UNFEMININE. The gentle and winning comport with her natural character—the ill-natured is diametrically opposed to it. Since her affections and moral sentiments predominate, she of course is ordained to obtain her ends by PERSUASION, instead of force. And the more perfect the true woman, the farther removed from all manifestations of wrath, and the more sweet and good. Women, indeed, possess Combativeness and Destructiveness, and should exercise them; but it should be against the WRONG, not against either her own sex, or the opposite sex, or children.

Does it look well to hear woman berate woman? Do such things exalt our opinion of her character, or excite our admiration or love? Exactly the converse. We look on with a kind of "two of a trade can never agree," and charge it to some petty animosity, consequent on their being of the same gender. And the more violent their rancor the less we think of both.

But how does it look to see a woman scold a CHILD? Was she not ordained to LOVE children? Is not this one of her strongest characteristics? To see women MAKE much of children, and play with them, looks consonant with her nature, and harmonizes with her entire character. What is more feminine—more NATURAL in woman, than to love and nurse children? Then what more unnatural—more ANTI-feminine—than for her to blame and scold them? Woman MUST love children, or she is no woman, though a female. She always is, always must be, deeply interested in whatever concerns them. How, then, can she consistently scold them? To love and yet blame them, is like "feeding with roast-beef, and then BEATING with the spit." Bad as it seems for woman to scold woman, it looks far worse for her to manifest anger, in any of its forms, toward children. Her large Philoprogenitiveness was given her to render her forbearing and affectionate to them, which is the very reverse of all exercise of anger; for perfect love casteth out fear, and of course all that exercise of combative and destructive feeling which causes it. Woman was made to be LOVED, not feared, and beloved by ALL, and especially so by children, and doubly so by her OWN children. For a woman to scold or chastise her own children, does seem so incongruous with that crowning ornament of her sex—maternal love—that I respect a woman the less by every sharp word she utters, and regard her with disgust, because she has unsexed herself, whenever I see her strike them. Some will think this a hard saying, but it is in perfect keeping with her developments. Nor am I alone. All readers, male and female, are with me; and will find they are if they will

coolly consult their own internal consciousness touching this point. Yet too many see their wives and daughters scold so much that it ceases to strike them as improper, simply because it has first destroyed their regard for the scolding wife or daughter. No man, who truly loves and values the feminine character, but is pained every time he sees her manifest any species of anger towards the offspring she has borne and nursed. So high and holy should be the feelings existing between mother and child, as effectually to preclude all anger and even fault-finding. She should love them with a PERFECT love; and does not perfect maternal affection revolt at all chastisement of her own dear children, and even at all exercise of anger? I can view this matter in no other light. Reader, male and female, can you? Mark well our reason. Mothers should LOVE their offspring devotedly, as shown in the last article of this series, and this love prevents all anger. Nor can either this data or its result be evaded. Both are but transcripts of the true nature of woman. Remember, then, ye sharp-spoken women, that every harsh word you utter to your children—to ALL children—weakens the estimation in which children and men hold you, and is derogatory to your true character. How much pleasure it gives us to see children love their mothers! How delightful reciprocal affection between mother and child; and, by converse, how repugnant is ill-will between them! I once knew an exceedingly passionate mother, who often scolded and flogged her children, till she made every one of them HATE her cordially, become, in her old age, dependent for her daily bread on those abused children. Yet so deep and irrecoverable was their hatred of her, that when she was decrepit, blind, and OVER EIGHTY YEARS OLD, they literally EXPELLED HER FROM THEIR HOUSES, and obliged her to depend, for several of the last years of her life, on the cold charity of a selfish world! How awful in them! Yet her previous conduct had made them hate her so rancorously, that, though good, benevolent citizens, they could unfeelingly see her, who gave them birth, totter into her grave, houseless, except as her neighbors sheltered her, and starving, except as far as fed by precarious benevolence! And all because her anger toward them had excited their wrath toward her! Mothers, the time will come in sickness and dotage when the love of your offspring will be worth more to you than crowns and kingdoms; and the time to rivet that love is during their minority, and the means, maternal love. Love them and they will love you; but every harsh word and act toward them diminishes their affection, and substitutes anger. If and as far as your children dislike you, it is YOUR fault. Be motherly to them and they will be filial toward you; whereas, every cross word, and even look, is a thistle sown in rich soil WHICH YOU WILL BE COMPELLED TO PLUCK AND EAT IN AFTER LIFE!

Fathers, I have one question to ask you. How do you feel on seeing your wife scold your children? Do you prize and love her the more or the less? On your verdict I rest the issue.

No, I have one other tribunal. Mother, consult the inner recesses of your own soul, and say, do you not feel guilty, ashamed, or, at least, as though something was wrong, every time after manifesting anger toward them? Combativeness was given you to DEFEND them and TAKE THEIR PART. See that you exercise it in accordance with its true office. Be the true woman, and husband and children cannot HELP loving you most devotedly.

But for woman to scold man, is, if possible, still more incongruous. For her to show wrath toward children is utterly unfeminine; but to treat MAN angrily is an outrage on her sex—a virtual MONSTROSITY. Were not male and female created expressly to LOVE each other, and is not all hatred between the sexes a violation of their sexual constitution? Should not man always respect the woman, and treat her with tenderness? What male, among bird, or brute, or fish, but treats all the females of his own species tenderly? Especially, what male, except human, treats them other than affectionately? Males often fight with males, but, even then, mainly for the honor of waiting on the female. And how does the latter receive the courtesy of the former? With anything but sweetness and cordiality? Does any but the human female ever manifest anger, or anything but regard, for the male of its kind? And this is just the KIND of feeling, only that the DEGREE should be as much higher as man excels the fowl, which all men should manifest towards all women; and which TRUE men always DO feel and show towards true women. Then can woman scold man, and yet be the woman? No, never. She must first put off the feminine gender, and put on the NEUTER, before she can treat him combatively. Is not this result in perfect harmony with the primitive constitution of the male and female, and with all the FACTS which bear on this point?

This general law, however, requires one qualification. When man abuses woman in any thing appertaining to her SEXUAL capacity, that is, when he forfeits the true relations of the male to the female, and wrongs her as a woman, she may of right feel indignation. Yet how shall she show it? By LETTING HIM ALONE. By treating him, not with anger, but perfect indifference. He has forfeited her regard as a woman for him as a man, and thereby becomes to her as heathen outcast, not to be hated, but to be neglected. He should be to her as if he were not. She should never see him when they meet, never know him in company, and this will gall him a hundred fold more terribly than if she manifests Combativeness in any form toward him; because her anger will excite his anger, and this will brace him up against her reproaches; whereas, if she treats him as a blank, he will have nothing to fortify him against her "silent reproof." And if aggrieved woman will consult her own nature, she will find herself involuntarily predisposed to thus "let him alone with a vengeance," who, as a man, abuses or misuses her as a woman. And she loses the high vantage ground this course gives her over him, the moment she deigns to treat him with resentment, however expressed, or with anything but perfect indifference. And if such treatment does not make him quail, and feel too sheepish and guilty to live, it is because he is "harder than the nether millstone."

And if this is the case in the green tree, what is it in the dry? If woman should never manifest anger towards man in general, what shall we say of those who scold their HUSBANDS? What do the connubial relations imply, but the most perfect oneness and affection? The simple fact that they have partaken together of the most sacred repast of our being, should be a GUARANTY DEED by which each has conveyed himself or herself to the other for life in bonds of the most perfect unity and love. Would that I might be allowed to treat this subject freely—that I might sustain this point by stating its REASON. Indulge me in saying that the fact that a woman has admitted a man to the most sacred

rights and intercommunion of wedlock, in and of itself is the highest oath between them of perfect cordiality forever afterward. How can they afterward treat each other angrily, or otherwise than most tenderly? Reference is now had, not merely to those nominally married, but to the CONSTITUTIONAL character of such intercommunion. And if it is habitual, as in wedlock, how can they so far forget the sacredness of these relations as to ever afterward manifest the least anger? They ought to be perfectly wrapped up in each other, and melted together by the fires of love into one molten mass. And if a woman cannot live with a man without scolding him, she ought, by all that is high and holy in the connubial relations, neither to tender nor receive the rights of wedlock. But we will not prosecute this subject farther, partly lest some squeamish prude, who either has not fulfilled the highest department of her feminine nature, or would make believe not; or lest some fastidious GENTLEMAN, who either is, or would be thought yet virtually a boy, should take offence; and partly because "he that hath eyes, let him see" both the point at issue and its reasons, neither of which "can be gainsayed or resisted."

Women, more especially WIVES, do be entreated duly to consider this point. Should not the feminine seek to render herself ATTRACTIVE to the masculine? Is not this as consonant to her nature as breathing? And what order, what amount of happiness, can she experience at all to be compared with that derived from the affectionate regard of her husband? Then should she not employ all the charms and powers she possesses to secure such affection, and avoid whatever is calculated to mar his love? And does Combativeness excite love? Is not the former the antipode of the latter? Does not anger CAST OUT love? How can two walk together unless they be AGREED? Contention is water to the fire of love. Every cross word any wife gives her husband, weakens his love and his respect. The scolded husband must either settle down into a state of calloused indifference toward his wife and her sex, or he must loathe her, and seek in others what her anger denies him in her. Nothing else remains. I pity the scolded husband, but I pity the scolding wife. She can never know what it is to be beloved, but must, to all PRACTICAL intents and purposes, remain a widow. To true love for each other, she and her sham husband are strangers; or if they love a little, it is so marred with the "gall of bitterness," as to be worse than nothing. And every unkind word which passes between them, tends proportionally to induce this woful result. Scolding a husband is no trifle; nor will the true wife ever do it, however much he may deserve it. If any thing will win him back to love, "turning the other cheek" will do it. Fault-finding wife, let this great practical truth sink deep into your soul, and govern your conduct.

These views administer merited reproof to many of the ungentle portion of the gentle sex; yet, fair reader, are they not founded on the constitution of woman? Are not many women unwomanly in this important respect? Do they not, in consequence, sink themselves in the respect of men, and especially the affections of their husbands? And would not laying aside the sharp and fault-finding, and assuming, instead, the gentle and winning, greatly elevate woman in the eyes of their families and the public? We plead now for HER sake—for the honor of her sex—instead of the convenience of our own. We wish to see her occupy that exalted station which nature ordained she should

fill, which her imperfections prevent her attaining, and to which she will assuredly rise, whenever, and as far as she obviates her faults, and arrays herself in the moral garb of the true woman. Till then, she must be content to remain proportionally unappreciated and unloved.

"But," it is objected, "a woman who does not scold is tame, inefficient, and good for nothing. Unless she can make herself feared by her tongue, none regard her, every thing about the house is in disorder, and nothing is accomplished." Exactly the converse. It is the SCOLD who is disregarded, and effects little. Storming may make them "stand round" for a short time, but soon hardens children, husband, all, and makes them cease to respect, and of course to obey. Previous numbers have shown that LOVE constitutes by far the most powerful incentive to obedience known to the human mind. Scolding is powerless, compared with it. Let a woman get the warm AFFECTIONS of husband and children enlisted in her favor, and all will bound with joy to fulfill her requests. Her desires have but to be known to be gratified, and with a promptness and completeness incomparably superior to any thing which anger can possibly secure. In fact, the more a woman frets or storms, or even blames, the less she is beloved, and the less obeyed. And this is borne out by facts. Whoever knows a sweet, good woman, who does her utmost to render her family happy, knows one who is so beloved as to exert unbounded control over her household. I never saw an exception. Reference is not now had to weak, brainless women, who know too little to scold, or even to be good. Such can never be respected or beloved, because they have too little mind to command either. But I speak of women of good mentality, and a high order of true goodness and affection. The truly feminine cannot but be adored and beloved. Both men and children are as much compelled to prize and love the amiable, affectionate, and motherly in woman, as to be hungry, or to talk, or fulfill any other constitutional function of mind or body. Women complain that they are neglected or abused! This is but a practical confession that they so conduct themselves as not to DESERVE love. It is like one complaining that he has no appetite. Why none? Because he has so abused his stomach as to impair its natural function. The sex is slighted and imposed upon only as far as, and BECAUSE their imperfections render them so. The very heathen savage is compelled, by an inexorable law of their primitive constitution, to love the feminine, wherever, and as far as it is manifested. Woman, be true to your nature, and a man can no more HELP respecting and worshipping you than he can help breathing, or seeing, or remembering. You are not respected because you do violence to your nature, and can never occupy the proud station you were created to maintain, till your FEMININE VIRTUES place you there—till you substitute loving for scolding. Then take your choice, to remain as you are, underling, or, by becoming sweet and lovely, to be beloved and honored. Remember, too, that those very virtues which entitle you to a more elevated place in the public estimation, WILL PLACE YOU IN IT—will COMPEL men to respect and love you, in exact proportion to your deserts. Cease, then, all complaint about your being treated as inferiors, and set about perfecting yourselves so as to DESERVE, and you will thus SECURE the highest seat in the synagogue of the human soul.

Woman, I have exposed one of your faults thus plainly, not because I underrate you, or would further the hue and cry against your sex, but because I

would, by obviating your blemishes, raise you in public and private esteem and affection. I tell you the truth because I LOVE you. For this reason, I shall tell you other faults—other departures from the feminine—in other numbers. Be not angry; strive to become better.

MISCELLANY.

PROPOSED PHRENOLOGICAL DISCUSSION.

The Orange County News contains the following challenge, which I accept —the challenger to open the discussion in whatever paper he likes:

N. B.—To show my perfect confidence in the *truth* of my cause, and give him a fair chance of defending his *science* in a much more public manner than by an oral discussion in this place, I hereby *challenge* him to defend Phrenology, in a discussion in the New-York Commercial Advertiser, provided the editors will agree to insert the communications, and abstain from all comments, each side to occupy at one time no more than two numbers of the paper.

Please send a copy of your paper to the Professor and one to the Advertiser office. If the former accepts my challenge, let him inform me through the Advertiser. I trust the editors will be kind enough to state whether they agree to open their columns to the discussion. They need fear nothing inconsistent with propriety on my part, and I presume my opponent will also guard against any thing of that sort.

As I have heard Mr. Fowler's defence, I am ready to open the discussion with an attack, unless he prefers the contrary. If he has any special objection to the paper I have mentioned, he can name any neutral daily paper he pleases. I mentioned the Advertiser, because it is a very respectable paper, and much read in this vicinity. Mr. Fowler's silence will be construed into declining a challenge provoked by his own temerity. Yours, respectfully,

PATRICK McGREGOR.

Wallkill Academy, Orange Co., April 22, 1847.

P. S. My statement, and Mr. McG.'s professed correction, relative to his twice changing the condition of the proposed discussion, amount to nothing. The numerous AUDIENCE in attendance are our judge and jury. By their version of the matter in dispute, I abide.

BUTTER IN VEGETABLES AND GRAINS.

The Boston Chronotype, in reviewing the Editor's work on "Physiology, Animal and Mental," makes itself quite merry over our statement that pure butter can be made, by a chemical process, directly from hay and grass, and in greater quantities than when fed to the cow. Besides the reasonableness of our statement, since the cow can make nothing from the hay not originally in it, the following extract shows that if the Chronotype kept pace with modern discoveries in chemistry, it would not have made fun of us AT ITS OWN EXPENSE.

The extract, besides confirming our butter-from-hay statement, is interesting in a physiological point of view.

The following observations in relation to Indian corn meal were communicated to the Journal of Commerce by a physician of the city of New York:

"Yellow corn and white corn are not the same in quality, although they are identical in kind, and may grow in the same field. The nutritive qualities of the yellow corn surpass that of the white, and that is a good reason why the common sense of the people, or their ordinary experience, assigns to it a preference, independently of its mere looks.

"The investigations of vegetable chemistry have revealed to us many important and interesting facts. By the aid of analysis, it has been ascertained that butter in a pure state, is combined in all, or nearly all grapes, seeds, and grains. Out of one hundred weight of yellow Indian corn meal, for instance, a good chemist can extract from 8 to 10 pounds of butter. Out of the same weight of white Indian meal, six or eight per cent. of butter can be made, thus proving it to be, in that proportion, so much the less nutritious. Of the nutritious quality of Indian meal, any one can satisfy himself by attending to the usual process of cooking it. When it is boiled thick, as in making mush, if a crust adhere to the side of the vessel, in cooling, it is apt to peel off, of itself, owing to this fatty material in it.

"It has furthermore been proved that the butter, obtained from the cream of milk, is not animal secretions, but that it previously existed, in the pure and original state, in the hay or food of the cow: and a skillful chemist can make more butter out of a hundred weight of hay than a cow can, as the cow must appropriate a considerable share of it for the uses and necessities of her organization. Give a cow a hundred pounds of hay, and she will render back eight pounds of butter, but an expert chemist can realize twelve or thirteen pounds out of it.

"In the choice of the various articles of food, to suit our taste on particular occasions—to correspond to the multiplied emergencies of life—the adaptations of the multifarious sorts and qualities of food, display infinite wisdom and goodness. In sickness, in health, in toil, while our means abound, and when they are scanty, we demand different kinds of food, and different varieties of the same kind, to satisfy our real and imaginary wants. Of the grain stuffs, rice contains the least fatty material, and Indian corn the most, and ranging between these two extremes, we have wheat, oats, rye, barley, etc., all different, and yet all of them capable of being applied to the respective conditions which are suited to them.

"It is on account of the fatty nature of Indian corn meal that it is such a strong kind of food, and that persons unaccustomed to it cannot at first endure it. The nations which feed chiefly on rice, are not near so robust as those which use Indian corn, as the blacks of the south mostly do. Persons unaccustomed to this kind of food, therefore, will do best to commence with the white Indian meal, in preference to the yellow, as it is not so rich; and this preference of the white over yellow has already occurred in England, where the article is new.

"There is only one more observation which I wish to make. As Indian corn meal contains so much fat in it, kept too long, it is liable to become rancid, and is then more or less unfit for use. In the shipments made to the West Indies the meal is commonly kiln dried, to obviate as much as possible this tendency to rancidity. For reasons just detailed, the white meal will keep rather better; and from its being lighter and milder, it is much preferred for use in warm climates, as the yellow, for similar inducements, is in cold."

The "Ladies' Repository," referred to in our May number, is published in Ohio, and is a very different work from that by the same name published in Boston.

THE REV. MR. HOLMES.

Our prediction that several clergymen were about to enter the phrenological field, is in part fulfilled in the accession of this able co-worker to our cause. The "New England Arena" speaks of his manner of treating his subject in terms of high commendation. The frequent correspondence we have had with him for five or six years, gives abundant evidence of his possessing two important pre-requisites for a public lecturer—a deep interest, and a thorough knowledge of his subject. His phrenological developments—large Causality, Language, Ideality, Mirthfulness, and moral organs, together with a temperament evincing great activity, susceptibility, and intensity of feeling, still farther attest that he possesses the qualifications requisite to render him a superior lecturer, especially upon the moral and philanthropic department of this reformatory science, which his prior calling will greatly facilitate. A little experience will render him one of the first in his profession.

To DO GOOD is evidently his great object. This his new and far more extensive field facilitates, far more than his former contracted one could do. Such accessions we hail with peculiar satisfaction. Such laborers will abundantly sustain themselves and the science. To the lovers of this great cause we say, "HELP THIS GOOD BROTHER," for you will thus promote the science. Give him influence and audiences, and he will make an excellent use of both. Brother, we tender you the right hand of fellowship, and wish you much success.

We insert the following from the Oasis, an excellent weekly newspaper, published at Nashua, N. H. The subject is one of interest, and we intend to give a Phrenological exposition of the true character and capacity of this unfortunate people in the Journal at some future time.

THINK OF IT.—Almost every one regards the colored race as inferior to the white people—not as a result of circumstances, not from a lack of intellectual training—but as a design of the Almighty, that the whites shall possess more, and the blacks less, of mind—that the colored race are necessarily inferior to the whites, even under the same circumstances, and that culture cannot raise them.

That the African race, as a nation, are far below the Europeans, is not to be denied. But the great and important question is, is the difference irremediable? We see no reason why the color of a man's skin must necessarily make or unmake him, as to intellectuality. Both the white and the black have brains—that of the white is of a better fibre, possessing more sensibility, and more capable of receiving impressions, than that of the black; but the brain of the latter, by proper mental culture, may be much improved in quality, and that culture, continued through a number of generations, successively, would give a black as good a brain, a head as well formed, a mind as clear, and thought as deep, as would be possessed by any white, under the same circumstances.

And why not? Every one knows that a white, with an uncultivated mind, is almost invariably degraded and debased. And what right have we to expect in the black man, whose mind is entirely uncultivated, like that of his progenitors through long centuries, an equality in mental power with the white, whose fathers were trained in knowledge, and he himself educated in the midst of refinement, and led in the paths of science, by long-experienced guides? The idea seems to us preposterous. It will be acknowledged that the ignorant and debased white may be plucked from his fellows, and by proper treatment, "made a man of." And why not so with the colored man? Because, forsooth, he is

black! and that, we opine, is the best reason that can be given for the position that the blacks are not capable of mental elevation.

By the way, will not the Messrs. Fowler favor us with a little *light* on this *dark* subject?

The following is from the New-York Tribune:—

INTELLECT OF THE COLORED MAN.

Let those who are accustomed to speak disparagingly of the intellect of the colored man, ponder the interesting facts presented in the following article from the Cincinnati Watchman of the Valley, the organ of Presbyterianism at the West. If the school here described were in Liberia it would attract the attention of multitudes who will now scarcely give it or its benevolent founder a moment's thought or a word of encouragement.

CINCINNATI HIGH SCHOOL.—Some of our readers may think this an arrogant title for a school of colored youth to assume. So it struck us at first; but, since witnessing the proficiency of its scholars, we are satisfied that the title is well merited. Their performances on Wednesday and Thursday evenings of last week, were of a character, we do not hesitate to say, well calculated to raise the standard of education among us. We have witnessed many school exhibitions, in our younger days, and taken part in them, either as pupil or teacher; but we are constrained to confess that in the article of fine speaking, this excelled them all. This fact is alike creditable to the talents and faithfulness of the teachers, and the natural capacities of our colored population. The singing, accompanied with the piano—all executed by the scholars themselves, in which the whole school seemed to participate—surpassed even the speaking.

That we are not alone in our estimate of these performances, may be inferred from the fact, that there were about one thousand in attendance the first evening, and a still larger number the second, (assembled even in the face of a gathering thunder-storm,) although a fee for admission was required on both evenings.

This school was instituted, and is superintended by Mr. Hiram S. Gilmore, who has generously devoted to it his enterprise and his wealth. It commenced with about 20 pupils, and has since increased to near 200. The report for the year ending March 22, 1847, returns 160 for the first quarter, 152 for the second, 177 for the third, 195 for the fourth. From one fourth to one third of this number have the expenses of their tuition defrayed by charity. The donations to the beneficiancy department for this purpose, the year past, have been $683 40. Amount of tuition paid by the pupils themselves, $1,196 89; making the aggregate receipts of the school for the year $1,880 29. Expenditures for the same time, $1,854 05. The services of the Principal are rendered without compensation.

Mr. Gilmore, it would seem, has spared no pains to give his school the best educational privileges within his reach. The school is becoming more and more appreciated by the colored people, as its rapid increase indicates, and it is in contemplation to enlarge its sphere of usefulness, by establishing primary schools in connexion with it, in different parts of the city.

Mr. Gilmore and his associates have richly merited the gratitude of the public for filling a department where their services are most needed. They have taken under their care those whom legislative neglect had exposed to ignorance and vice, and who might otherwise, in consequence of this neglect, have been nuisances in society, and are raising them to the condition of intelligent, virtuous, and useful citizens. That a man engaged in such service should be denied the use of this city for his exhibitions, is a fact in the history of the times which posterity will be slow to believe.

A POET'S SKULL.—William Howitt, in his "Homes and Haunts of the British Poets," states that the skull of POPE now ornaments the private collection of a Phrenologist.

For the American Phrenological Journal.

HARTFORD, Feb., 1847.

MR. O. S. FOWLER:—

DEAR SIR—I have taken the liberty of addressing you, thinking that a brief history of the progress of Phrenology in Hartford would not be uninteresting to the readers of your valuable Journal:

In December, 1845, Mr. L. N. Fowler delivered a course of lectures on Phrenology in this place, which were listened to with much interest and profit by a large number of our most intelligent citizens; at the conclusion of the course, Mr. Fowler, in compliance with the request of a number of his auditors, consented to give a short course of lectures before a class formed for the purpose of receiving instruction, both in the theory and practice of Phrenology. From this class originated an association, since well known as the "Hartford Phrenological Society." The establishment of a society having for its object the investigation, illustration, and defence of Phrenology, has tended greatly to create and render permanent an interest in the subject. The society has held its meetings regularly from its organization to the present time, and thereby becoming generally known, and being supported by those most interested in the subject, it is presumed that the progress of the interest in the science may best be determined by the success of the society, which so far has exceeded the anticipations of the most confident.

To those who contemplate the organization of similar associations in other places, a brief account of this, and the manner in which it is conducted, may be of advantage. Meetings have been held two evenings each week, one devoted to the examination of subjects presented by a committee appointed for that purpose. One or more faculties of mind, or one of the temperaments, being chosen for particular consideration each evening. When a subject is presented for examination, the President appoints some member, who has no previous knowledge of the character of the person, to conduct the examination, each member being required previously to mark the size of the organ or organs under particular consideration upon a piece of paper, with his name endorsed, to be read to the society by the President after the examination. That the test may be perfect as possible, and that the examination may be satisfactory to the most skeptical, the most remarkable and eccentric characters have been procured for examination. The other evening has been occupied with the discussion of subjects immediately connected with, or influenced by, Phrenology or Physiology. Believing, as most Phrenologists do, that when these sciences shall become generally understood and appreciated, important changes will be made in education, law, and society, we have deemed it proper to give these discussions an important place in our exercises; and the interest and profit with which they are considered, ensure their continuance.

The society has recently commenced filling charts of character, which, so far as known, have given satisfaction. We have also taken the agency of the Journal, and by the efforts of the members, its circulation and consequent usefulness have been greatly increased; near three hundred subscribers have been obtained, where two years since there was less than a dozen; and we are constantly making additions to the list. It is now more than a year since our organization, and during that time we have given the subject a thorough investigation; the result has been the complete triumph of the science. In every case examined, the character has been found written in indellible lines upon the organization, and whenever any difficulty has occurred in giving character, it has been found owing, not to any want of truth or completeness in Phrenology, but rather to our ignorance of it. May the day soon come, when a knowledge of this science shall be universally diffused throughout the world, dispensing its benign blessings freely and alike on all.* Yours, etc., D. B. H.

RESOLUTIONS PASSED AT WINCHESTER, OHIO.

We have received the following resolutions, passed at Winchester, Ohio, at the close of a course of lectures on Phrenology, by Mr. Wisner:—

Resolved, That we who have attended the course of Phrenological Lectures delivered in Winchester, Guernsey county, Ohio, April, 1847, by H. Wisner, feel highly indebted to him for the needed information he has communicated to us during the lectures just closed.

Resolved, That in him we recognize an excellent ability to correctly delineate character by an examination of heads and temperaments.

Resolved, That since mind is the source of all power and motion, we consider a knowledge of it of paramount importance, and especially calculated to promote our happiness here and hereafter; that a correct knowledge of mind can be obtained only through the instrumentality of Phrenology.

Resolved, That Phrenology is of essential importance to parents and teachers, showing how to train and direct the propensities and passions of children—to subdue their animal feelings to the control of their intellectual and moral powers, pointing out a natural system of disciplining the intellect and cultivating memory.

Resolved, That inasmuch as the science has been abused, and the public imposed upon by incipient Phrenologists, who have filled their pockets and amused the vulgar, without showing its practical bearings upon education and morality, we recommend to all an attendance upon Mr. Wisner's lectures.

Resolved, That the members of the class who have received private instructions from H. Wisner on Phrenology, express an entire satisfaction with his plan of teaching, and would therefore recommend him as a successful teacher to all desirous of studying the science.

On motion, it was

Resolved, That John S. Theaker be appointed to have the above resolutions inserted in the Guernsey Times.

MESMERISM AND SURGERY.

The Zoist, a large and respectable Magazine of Magnetic Surgery, Physiology, etc., published in London, and now in its fifth year, gives in its January number a great multiplicity and variety of cases of surgical operations performed, while the patients were respectfully under the Mesmeric influence, in India, France, various parts of Great Britain, etc., etc. Prof. Durand removed a large tumor from the neck of a young woman on the 19th of September last, as is attested by fifty of the first citizens. She knew nothing of the operation till awakened after its conclusion. A third case was the removal of the diseased tonsil of a child, by Mr. Aston Key. One tonsil had previously been removed without Mesmerism, causing intense agony, and rendering the child unconquerably adverse to any farther operation, and almost thrown into convulsions by the bare mention of it. The child was partially awakened by the violence of the process, but did not know that any operation had been performed. In a case of amputation of a crushed leg at Kilmaruck, the patient, (who had been then Mesmerized for the first time,) was awakened by the sawing of the bone. Cases of the extraction of the most painful and difficult decayed teeth are frequent and well attested. How can any part of the Medical Faculty longer resist the daily accumulating files of evidence in demonstration of the painless and safety of surgical operations in the Mesmeric state? And if they do, how can patients much longer submit to be tortured beyond endurance by surgical butchery when it is now certain that operations may as easily be painless as otherwise?—*N. Y. Tribune.*

ANIMAL AND VEGETABLE FOOD.

The following is from the pastor of the Bible Christian Church in Kensington, Philadelphia, which interdicts the use of flesh and wine.

MY DEAR SIR:

Since I had the pleasure of seeing you in our goodly city of right angles, I have been favored with a number of pamphlets by my esteemed friend, James Simpson Jr., Esq., the writer and publisher of the pamphlets, forwarded to me from England. They treat on the subject of FLESH EATING. I shall forward one set for you, per mail, along with this letter. I do so under a full persuasion, that you will be pleased with their contents, more especially so, with the one which treats the subject chemically. You will not fail to notice his remarks on the "Animal Chemistry" of the illustrious Liebig. You will perceive the coincidence between your excellent comments on that work, as published in your "Physiology," and the remarks of Mr. Simpson. You will see that Mr. Simpson has shown, and exhibited the facts in tabular form, that from the flesh of animals you can only derive a smaller quantity, in a secondary and an inferior degree, and even at a greater cost, (and this part of his argument will hold good in this country as well as in England,) of that support which we might all obtain directly from the vegetable kingdom, whence the animals themselves derive it. He states, on the authority of modern chemical science, that in animal food, there is not that heat-forming principle which many have long supposed flesh to contain—that there is nothing of the ashes necessary for the renewal and support of the bones, and that whilst there is in flesh food but one part nutriment, viz., that of the blood, or flesh-forming principle, there are three parts that are only water. Whereas, in many of the productions of the vegetable kingdom, and especially in peas, beans, wheat, rice, barley, oat-meal, and various other farinaceous substances, there is scarcely any water, whilst they contain large and pretty equal proportions of the flesh-forming and heat-forming principles, together with the requisite portion of ashes, for the subsistence of the bones.

Thus you will see, my dear sir, that while you have published an exceedingly correct and physiological exposition of Liebig's theory on this side of the Atlantic, our good friend Mr. Simpson has been laboring in the same scientific field in England. My friend is a young man of liberal education, a member of our religious community in that country, and an ardent student of science, more particularly of chemisty. I am informed he possesses one of the most complete (private) laboratories in the country. I mean to send him a copy of your "Physiology" the first opportunity that presents itself.

I know not that we have any thing new among us that would be interesting to you. From the enclosed item, taken from one of the daily papers, you will learn our "little flock" have been celebrating our Twenty Ninth Anniversary in Philadelphia. I know not how far you may feel interested in these matters, but I am persuaded, had you been present, you would have been gratified, and experimentally satisfied that even a community of sober vegetable eaters know how to enjoy

"A feast of reason, and a flow of soul.'

If amid the multiplicity of your engagements, you can find time to favor me with a few lines, informing me of the reception of the pamphlets, and giving me

your opinion briefly on their contents, together with any other information you may think interesting, you will confer a lasting favor.

Remember me and Mrs. Metcalfe kindly to Mrs. Fowler, and accept my best wishes for yourself.

Hoping shortly to hear from you, I remain, my dear sir,

Yours, very truly,

To O. S. Fowler. WILLIAM METCALFE.

Anniversary.—The Annual General Assembly of the Bible Christian Church convened on Whitmonday, the 24th inst., in their new building, North Third street, above Franklin avenue, at ten o'clock, A. M., for the purpose of celebrating their Twenty Ninth Anniversary. The services commenced by singing and prayer; after which the Rev. William Metcalfe addressed the Assembly from Neb. viii. 9, 10 vs. On the conclusion of the religious services, the minister as President took the chair, called the Assembly to order, and the minutes of the preceding meetings were read and adopted.

Here a motion was made and carried for the Assembly to adjourn, in order to partake of a dinner, prepared for the occasion by a committee of ladies of the church; accordingly an adjournment took place for one hour. On entering the apartment where the entertainment had been prepared, there was presented to view a most delightful exhibition. Tables were loaded with all the delicacies of the season, selected from the vegetable kingdom, and most tastefully decorated with vases of flowers, etc. Previous to taking their seats, the company, at the suggestion of the President, joined in singing three verses, selected from Goldsmith's admired ode, beginning with

"No flocks that range the valley free,
To slaughter we condemn;
Taught by that power that pities us,
We learn to pity them." etc., etc.

This was followed by a blessing asked by the minister, and the company sat down, and did ample justice to the provision which had been made.

At two o'clock the Assembly met again; the President took the chair, and called their attention to business. Officers for the ensuing year were elected. Reports of Committies were received; letters of correspondents were read, and the various secular matters of the church duly attended to. The rest of the day was spent in social harmony, good will, and Christian fellowship; and the Assembly adjourned to meet on Whitmonday, 1848.

Berlin, Ohio, June 1st, 1847.

Friends Fowlers and Wells:—It is said by some, that Phrenology represents all the feelings of the mind as coming *from the head*, whereas the Bible represents all the feelings of the mind as coming from *the heart*.

"A good man, out of the good treasure of his heart, bringing forth good things; and an evil man, out of the evil treasure of his heart, evil things." "Out of the heart proceed evil thoughts, murders, adulteries, fornication," etc. etc. These are specimens of Bible language, which it is thought by some *settles the question*, and proves that *Phrenology cannot be true*.

Now this objection, to me, looks so ridiculous, that I would not trouble you with it, did I not know that it has *been made gravely*, and in high places, and by men of learning and influence—men who should not be suspected of resorting to mere subterfuge to carry a point. And yet, after all, this objection to Phrenology is nothing but *sheer subterfuge*, disgraceful to those who use it—a mere play upon words, to mislead the unthinking.

What is the meaning of the word *heart*, as it is used in the Bible? Does any one suppose that it means the same there that it does in a treatise on Physiology, or Anatomy? In the latter, it means a certain muscle, or clump of flesh, connected with the lungs, and which propels the blood through the system. A heart, in this sense, belongs only to physical beings. But a heart in the Bible sense of the word, belongs to beings *purely spiritual*. God, angels, devils, and the souls of men, whether in the body or out of it, *all have hearts*, in the Bible sense of that word. "It repented the Lord that he had made man upon the earth, and it *grieved him at the heart*," Gen. 6: 6. According to the Bible, love and hatred are exercises of the heart. Now, do not angels love? And the spirits of just men made perfect, do they not love? And do not devils hate, according to the Bible? Have they not all hearts, then, in the Bible sense of that word? The truth is, the Bible uses the word *heart* to denote *feelings, affections, or dispositions of the mind or soul.* The soul is the man, and the *feelings*, affections, dispositions, etc., of the soul *are its heart*, and give to it its moral character. Good feelings, good affections, good dispositions, are what the Bible calls a good heart; and bad feelings, bad passions, and bad dispositions, are what the Bible calls *an evil heart.* From this source, i. e., from the feelings, affections, and dispositions of the soul, proceed all its moral actions—which are good or bad, just as the source whence they spring is good or bad.

This matter is too plain to need further illustration. Now if the soul has a heart, then, wherever IT is, there is its heart also. Because the soul cannot be in one place, and its own feelings, affections, and dispositions in another. Where, then, we ask, is the soul? In what part of this mortal frame is it located? Phrenology answers, *it is in the brain.* And it proves this, by an array of unanswerable arguments. Now, if the soul is located in the brain, and its heart is just where IT is, as every child must see to be true, then what becomes of the above objection to Phrenology? Why, it is blown to atoms, and shown to be like all other objections to it—founded in sophistry, or stupidity, or prejudice, or bigotry, or some other whim, we know not what.

JOSEPH CRAWFORD.

CLERMONT COUNTY, Ohio, Feb. 23, 1847.

MESSRS. FOWLERS AND WELLS: Dear Sirs,—

Believing that, as reformers, like ourselves, you are interested in the progress of Hydropathy, I will relate the case of our youngest child, two years old, who was attacked last September, in a most fearful manner, with violent retchings, yet inability to vomit, which we afterwards discovered arose from her having eaten of the "Jamestown," or, as commonly called, "Gimpsen weed." We gave her Boneset and Lobelia, to produce vomiting, but, from her having eaten it a day or two before, was unavailing; and although we have an excellent physician here, of the reformed school, all that could be done was unavailing. She never was a well child after, and last Christmas eve, she became decidedly insane, and we feared it would be incurable. Our physician gave her up, and advised that we should take her to Cincinnati, and call a consultation of physicians. Mr. Holbrook decided that he would first try the water cure, as he had been reading "Shew's works" on the subject. He commenced, gave her the wet sheet, then one or two sitz baths, with a half bath each day, for two weeks, when she was as decidedly convalescent as ever she was; and has since remained so—in fact, is more decidedly healthy than ever.

You are at liberty to narrate these facts to Dr. Shew, if, as I suppose, you are acquainted with him; and now, after apologizing for intruding on your valuable Journal so long, I conclude by wishing you continued success to your invaluable labors, and remain, dear sirs,

Yours, very sincerely,
SOPHIA J. HOLBROOK.

FINCASTLE, Brown Co., Ohio, Feb. 6, 1847.

MESSRS. FOWLERS AND WELLS:—

Three years ago, I received some instructions upon the science of Phrenology, from Prof. A. Curtis, of the Botanico-Medical College, of Ohio. But, as the major part of my time since that, has been employed in the practice of medicine, I have studied Phrenology from observation, instead of books; and I did not know until a few weeks ago, that there was such a journal as yours in existence at this time. As soon as I ascertained this, I got up a club of four subscribers, and we have received the first two numbers of the present volume, which give general satisfaction. I accidentally got hold of a few numbers of the eighth volume, in the ninth number of which I find something which is somewhat incomprehensible to me. In describing the general formation of J. C. Calhoun's head, you say it is "remarkably high, long, and narrow," and that "its narrowness, from ear to ear, is seen in the accompanying engraving;" and then, you say on the second page following, that "Combativeness and Destructiveness are strongly marked." Now what are we to understand by this? That Combativeness and Destructiveness are large? Or that they are active? I have taken up the idea, that the size of the brain is the measure of power, other things being equal, as temperament, age, etc., and that, as the distance of any organ from the top of Medulla Oblongata, or centre of perception, so is its power: taking into account the development of the antagonistic organs. If I am mistaken, please correct me, and explain. I do not mean, however, that, because Individuality is further from the centre of perception than Vitativeness, or Destructiveness, that, therefore, it is larger, or more powerful; but that we are to consider them relatively, or as compared with the measurement of an average head.

Yours, etc. S. C. CAREY.

NOTE BY THE EDITOR.—One or two organs may be large in a region or a group, without rendering it large as a WHOLE. Though Combativeness and Destructiveness are large, yet, as the former does not show in a front view, and Secretiveness and Acquisitiveness are small, his head is thin absolutely; and rendered still more so relatively, in consequence of the great size of all the intellectual, moral, and coronal lobes.

Besides, whenever the person is tall, and face long, as in Calhoun, the phrenological organs are similarly elongated, and those on the side of the head spread, instead of bulging out, as they do in those of a short and broad build.

FAIRVIEW, OHIO, MAY 10, 1847.

FRIEND FOWLER:—The May number of your Journal has this morning afforded me an intellectual and moral feast. Your article on Conscientiousness is worth the price of subscription. May the circulation of this and kindred works continue to increase, as they ever have, until their benign influence shall be seen and felt by the ordinary observer, as sensibly as by him who has had the cobwebs of superstition and conservativeness wiped from his vision. Judging from the past, I have the fullest assurance that I can retail $1000 worth of your books next season. As Phrenology has God—not man—for her author, we have little to fear from the assertions or ridicule of opponents; yea, let a host encamp around you and your Journal, by their ignorant assertions, to destroy your hope—to blast your prospects—to ruin your reputation—and with a voice like that which called the sleeping Lazarus from his grave, will Phrenology say to the conservative who dares approach the sacred shrine where truth burns upon its altar: Stand back; come not near to pollute this sacred influence on human character. Were it otherwise, we should, ere now, have seen this, like other systems of mental philosophy, going to decay.

Yours, etc., H. WISNER.

FASCINATION.

The following lines by Mrs. Abdy, copied from FASCINATION, prove that there is some poetry in this subject as well as in others:

He stands before a gathered throng, strange knowledge to unfold,
Charming the dazzling fancy like the fairy tales of old;
Yet must he brook the idle jest, the cold and doubting sneer,
He hath no beaten path to tread, no practiced course to steer.

The wondrous science that he strives to bring to life and light,
Is softly, faintly breaking from the misty shades of night;
And scoffing prejudice upbraids the pure and genial ray,
Because it doth not burst at once to bright and beaming day.

He tells the healing benefits that through this power arise;
How sweet and soothing sleep may seal the weary mourner's eyes;
How raging madness may be checked; how sufferers may obtain
The boon of deep oblivion from the keenest throbs of pain.

Anon he dwells on loftier themes, and shows how mind may claim
An empire independent of the still and slumbering frame.
Can ye doubt the proofs, ye careless throng, submitted to your view?
Can ye hold them in derision, because yet untried and new?

Know that improvements ever wend a tardy course on earth;
And though Wisdom's mighty goddess gained perfection at her birth,
Her children reach by slow degrees the vigor of their prime,
For the wisdom of this lower world requires the growth of time.

None wish ye on the statements of a single voice to rest;
The marvels ye have witnessed ye are urged to prove and test;
Survey them in their varied forms—inquire—observe—inspect—
Watch—meditate—compare—delay—do all things but neglect!

If ye bear in mind the lessons that to-day ye have been taught,
Ye need not lack materials for intense and stirring thought;
And my simple lay can little aid an orator's discourse,
So gifted with the energy of intellectual force.

But I ask ye if your cherished ones sharp anguish should endure,
Which the stated arts of medicine had in vain essayed to cure;
Would it not grieve ye to reflect ye might those pangs allay,
But that, jestingly and mockingly, ye cast that means away?

Mistake me not—I prize not aught, however great or wise,
If held not in subjection to the God who rules the skies;
To me all knowledge would be poor, and splendor would be dim,
All boons unsafe, all joys untrue, unless derived from Him.

And if eagerly this wondrous power I witness and approve,
It is because I know no bounds to Heaven's amazing love.
And I cannot, by the pendant rules of critic caution, scan
The depths of those exhaustless gifts His mercy pours on man.

"A man may be known by his look; and one that hath understanding by his countenance, when thou meetest him."—*Solomon.*

A FRANK ACKNOWLEDGMENT.—The New York Evangelist, a very influential and high-toned religious press, has the following:—

"To the shame of the church it must be spoken, the foremost men in some of our philanthropic movements, in the interpretation of the spirit of the age, in the practical applications of Christianity, in the reformation of abuses, in the vindication of the rights of man, are men who make no professions, and whom we have no reason to believe to be experimentally acquainted with Christianity. The church has pusillanimously left not only the working oar, but the very reins of certain reforms of the day in the hands of men, who, if not before inimical to Christianity, will be made so by Christianity's neglect of what is its proper mission to look after. They are doing practically, with all their might, for humanity's sake, what the church ought to be doing as heartily, through its ministry and representative men, for Christ's sake.

"And if they succeed, as succeed they will, in abolishing slavery, in banishing intemperance, in killing war, in restraining licentiousness, in reforming social abuse, then the recoil upon Christianity, the antagonist reaction from these Christianized sensibilities upon the cause of religion itself, will be disastrous in the extreme. Wo be to religion when irreligious men, by force of nature, or the tendency of the age, get ahead of the church in morals and in the practical work of Christianity. In some instances they are already a long way ahead. And we might specify individuals and journals in this country that are far before the recognized organs of the church, in the advocacy of truth, and righteousness, and liberty. It would be difficult to say whether there is more disgrace or danger in a fact like this.

"We learn from Scripture, and it is a little remarkable that it is the only exact definition of religion found in the sacred volume, that pure religion and undefiled before God even the Father, is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world. Look not every man on his own things, but every man also on the things of others. Remember them that are in bonds as bound with them; whatsoever ye would that others should do to you, do ye even so to them."

DAVIS'S REVELATIONS.

MESSRS. FOWLERS AND WELLS.—Please allow us to inform the readers of your valuable Journal, that the book which was so long in process of dictation, by A. J. Davis, while in the CLAIRVOYANT STATE, is now being stereotyped as rapidly as possible, and will be given to the world soon. The author of this book claims to have obtained the information therein presented, by passing through a process analogous to PHYSICAL DEATH, whereby he obtained access to the knowledge familiar to minds in a HIGHER WORLD of human existence. The subjects discussed, in a general way, range the wide universe, from the beginning to the end of all MATERIAL things; and the work has a view to the organization of mankind on principles of unity and harmony, the same as pervade the creations of universal space. With your permission, a more extended review of the facts and philosophy presented in the work will be given in your next number. Yours very truly,

WM. FISHBOUGH.

"CHEMISTRY, AND ITS APPLICATION TO PHYSIOLOGY AND AGRICULTURE." By LIEBIG. New York: FOWLERS & WELLS. 1847. Price twenty cents.

The importance of a knowledge of the general principles of this science in all the common affairs of life, is beginning to be understood and appreciated, and we hail this work, emanating as it did, from the profound and philosophical mind of LIEBIG, the greatest chemist in the world, as an entering wedge to the development of those rich mines of intellectual wealth, heretofore locked up in hidden mysteries to the majority of mankind. Like the science of Phrenology

it has encountered and combated opposition, till at length it has gained a umphant victory. Besides its intrinsic value, what subject is more interesti than a study of chemistry, especially when so simplified as to be easily understood and applied by any individual. The clear and concise manner in which the author has presented his subject, together with the immense mass of facts and familiar illustrations it contains, cannot fail to render it universally desirable.

The following, from the author's preface, may not be inappropriate in offering it to the public:

"This little volume embraces some of the most important points in the science of Chemistry, in their application to Natural Philosophy, Physiology, and Agriculture. They were written for the especial purpose of exciting the attention of an enlightened public to the necessity of promoting, by every means, the study of a science so intimately connected with the arts, pursuits, and social well-being of modern civilized nations.

"For my own part, I do not scruple to avow the conviction, that, ere long, a knowledge of the principal truths of Chemistry will be expected in every EDUCATED MAN, and that it will be as necessary to the STATESMAN and POLITICAL ECONOMIST, and the PRACTICAL AGRICULTURIST, as it is already indispensable to the PHYSICIAN and the MANUFACTURER.

"In Germany, such of these letters as have been already published, have not failed to produce some of the results anticipated. New professorships have been established in different universities for the express purpose of facilitating the application of chemical truths to the practical arts of life, and of following up the new line of investigation and research—the bearing of Chemistry upon PHYSIOLOGY, MEDICINE, and AGRICULTURE—which may be said to be only just begun.

"It only remains for me to add a hope, that this offering may serve to make new friends to our beautiful and useful science, and be a remembrancer to those old friends who have, for many years past, taken a lively interest in all my labors. JUSTUS LIEBIG."

THE PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC FOR THE YEAR 1848, edited by L. N. Fowler, has just been issued. Our object in putting it to press thus early, is in order to supply our friends at a distance, who visit our city but once a year, and that during the summer season. By this means, all, even those residing in the uttermost extremities of our country, may duly supply themselves with this useful and entertaining annual. The calendars are adapted to all the States in the Union and the Canadas. The first article in the present number may be regarded as a fair sample of its contents, which, besides a large number of illustrations, contains forty-eight pages of valuable information.

The following notice is from the Boston Daily Chronotype of June:

PHRENOLOGICAL AND PHYSIOLOGICAL ALMANAC for 1848. By L. N. Fowler. New York. Fowlers and Wells. This is a comprehensive year book, containing all the usual chronological matter, together with the application of Phrenology to some of the most interesting characters of our times. Harriet Martineau, Charles Dickens, Horace Greeley, Thomas Wildey, father of Odd Fellowship, Gen. Z. Taylor, Abby Hutchinson, Prof. Samuel F. B. Morse, inventor of the lightning telegraph, General Thomas Thumb, Dr. Sewall, and Dr. Olin, the two latter opponents of Phrenology, have likenesses devoted to them, and are discussed in regard to their mental qualities. Patrick Henry, a hero of more ancient date, has also a likeness and a chapter. This is the richest annual for six cents we ever saw.

FAMILIAR LESSONS ON PHYSIOLOGY AND PHRENOLOGY. Designed for the use of Children and Youth, in Schools and Families. Illustrated by numerous engravings. By Mrs. L. N. Fowler. New York: Fowlers and Wells. 1847.

The above are the titles of two distinct books, each complete in itself; yet, being but parts of one great subject, they may be appropriately classed and studied together. These books, being prepared for and adapted to the comprehension of children, cannot of course be expected to be elaborate treatises on these subjects; but they are admirably adapted to the purpose of giving a knowledge of the first principles, and of creating a taste for further researches, and we hope to see them immediately adopted as text books in all our common schools.

There have recently been a number of text books on Physiology prepared for children, but we are certain there are none that convey its leading features to the youthful mind in a more pleasing form than Mrs. Fowler's. This subject is all important, and is daily attracting more attention. Yet its first principles are daily violated by those who ought to know better. The practice of crowding a great number of people into over-heated railroad cars, churches, lecture-rooms, places of amusement, etc., without the least chance for a breath of fresh air, is still practiced quite too much; and if the rising generation can be induced to pay attention to the subject, through the influence of such books as the works in question, some good, at least, will be accomplished.

Phrenology, as a science, is now so well established in the minds of thinking men, there can be no question about the propriety of having its first principles taught in our schools; and we presume the want of a text book, adapted to the comprehension of children, is the only reason why it has not been before introduced. This want no longer exists; for Mrs. Fowler has been very happy in illustrating each branch of the subject, with comparisons perfectly intelligible to the most ordinary intellect, yet in language sufficiently elevated for the more advanced reader. The faculty of illustrating principles by comparisons is a rare but valuable trait in an author; and, in our judgment, Mrs. Fowler possesses it in a remarkable degree. Another beauty about her comparisons consists in conveying through them, almost invariably, some important historical fact, or some healthful moral, and not unfrequently the two combined. The natural language of each organ is illustrated by beautiful wood cuts, and the books are brought out in a style well adapted to the family circle, as well as the schoolroom. Price for the two volumes, 75 cents.—*Teachers' and Parents' Companion.*

WOMAN, HER EDUCATION AND INFLUENCE, by Mrs. H. Reid, with a general introduction by Mrs. C. M. Kirkland. New York: Fowlers and Wells. 1847. Mailable. Price forty cents.

"CAN MAN BE FREE, IF WOMAN BE A SLAVE?" is the motto of the author. This work is embellished by the portraits of many distinguished women, among whom are the following: Madame de Stael, Lady Morgan, Harriet Martineau, Louisa Sharp, Margaret Prior, Felicia Hemans, Hannah More, and others.

We copy the following from its preface:

"To improve and elevate woman, is but to elevate and improve man. By nature, our rights, interests, and privileges are one. For either to assume the supremacy, would be only to degrade the other.

"That our spheres are different, no one will deny. Woman is the natural educator of children; and if it be a FACT that "education forms the common mind," then the question as to who exerts the greater influence, may at once be solved. How important, then, that woman be properly qualified to discharge this most responsible obligation.

"This work has been translated into the principal European languages, and has gained for the author an enviable reputation. Mrs. Kirkland's introduction, together with the beautiful illustrations, are decidedly great additions to the work, and will render it much more interesting to the general reader."

ARTICLE XL.

PHRENOLOGICAL CHARACTER OF PROFESSOR ALEXANDER CAMPBELL. BY L. N. FOWLER. WITH AN ENGRAVING.

No. 39. ALEXANDER CAMPBELL.

(*Given in New York, April 28th*, 1847.)

You are from a long-lived family, and have a strongly-marked physical organization (*a*), being a predominance of the motive and mental temperaments. You are naturally very industrious, and fond of both mental and physical exercise; are seldom weary; can work longer and easier, think harder, and have more business on hand, without sinking under it, than most men (*b*). You enjoy out-door physical action much; are seldom, if ever, sick; and know but little, experimentally, of the effects of medi-

cines, as you seldom, if ever, patronize the physicians (*c*). Your phrenological developments are distinctly marked, and your character must be a positive one. You are disposed to strike out a path of your own, and have energy sufficient to meet almost any emergency. You do not shrink because of opposition, but nerve yourself the more to meet it. The strongest trait of your character is FIRMNESS, which gives will, and unyielding perseverance. You have uncommon presence of mind, and power of determination, in times of danger. You have a self-directing mind, lean on no one, and care but little for the opinions of men; are neither vain, showy, affected, nor over-polite and ceremonious, but very independent; and, although not so manly and dignified as some, yet you are ambitious, and anxious to excel in every thing you undertake. You have tact and management, when the occasion requires, yet generally are frank, open-hearted, and free-spoken. You are sufficiently cautious to be safe, but not so much so as to be timid. You look upon money as only the means to accomplish the desire of other faculties, and not as an end of enjoyment. You will use, rather than lay up, money. Your moral faculties are fully developed, excepting Marvelousness. The general power of your moral brain, connected with your will, is greater than your selfish feelings. Ambition, acting in harmony with moral desires, would give you great influence, and desire to be constantly employed. You are strong in your hopes and anticipations; never look upon the dark side; no enterprise, sanctioned by reason, is too great for you to undertake (*d*). Conscientiousness, Veneration, and Benevolence are all distinctly developed, and have an active influence; yet not so controlling as to modify your energy, ambition, or desire for information. You do good *as* you have an opportunity, repent *when* you have done wrong, and adore, venerate, and respect when and what the occasion requires. You are naturally much wanting in faith, and sense of the spiritual and supernatural, and require proof for every thing (*e*). If you have any faith at all, it is the result of grace. You are always ready to give a *reason* for "the hope that is within you" (*f*). Your ability to use tools, make, and construct, is limited; but your ability to plan, lay out work, and judge of work when executed, is very good (*g*). You have fair imagination and sense of the sublime and grand; but naturally prefer the true to the fanciful, the philosophical to the poetical. Your language is more forcible than flowery, more direct and pointed than imaginative and elegant (*h*). You do not easily fall into the ways of others, nor can you mimic successfully, but act out your own feelings in your own way; hence, you are more like yourself than like any body else (*i*).

You are not backward in appreciating or enjoying a joke, yet your jokes are generally more true, pointed, and sarcastic, than witty and amusing.

Your intellectual powers are of the available kind. You are

decidedly a matter-of-fact man; a great student of nature; always learn something from both great and small; your range of observation is most extensive, and what you see and know only increases your intellectual appetite. You have correct ideas of proportion, shape, outline, and mechanical execution. You are neat, systematic, and have your plans well arranged (*j*). Your memory is good, especially of what you see and do; also by association; but isolated facts you are liable to forget.

You have full powers of speech, and when much excited may be quite eloquent and copious, yet generally have more ideas than words. Your argumentative powers are great (*k*). You reason most successfully by analogy and association. You readily see the adaptation of principles and the relation of things; have a *full* development of Causality, enabling you to see the relations of cause and effect, giving originality of thought and ability to plan. All your intellectual powers are available, and you are most emphatically a utilitarian; have much intuitiveness of mind, which enables you to decide at once the right and wrong of subjects, the real motives of others, and the most direct way to accomplish an object. You have strong attachments to place, much general application and unity of thought and feeling, and naturally a strong appetite. You enjoy the company of friends much, but are not as social, nor as fond of general society as some, and have always been able to regulate your social feelings. More of the warming influences of Adhesiveness would be an advantage to you.

The following letter was received from Mr. C. since the above description was given.

NEW YORK, MAY 3, 1847.

MR. L. N. FOWLER:

DEAR SIR,—When, at the request of Mrs. Campbell, one of your readers, I called at your office, without in any way making myself known to you, simply saying that I had, at the request of a friend, called to obtain from you a chart of my head, I little expected to hear you so soon begin to tell me your views of my physiological and mental character, and describe with such remarkable exactness what I knew of myself,—two or three points, at most, out of some twenty or more prominent characteristics of both, only excepted. Had I had any doubts of the general principles of the science being founded on facts, and facts well arranged, I should have been delivered of them all, so far as my own knowledge of myself will justify me in forming an estimate of the different attributes you noted in my physiological and mental constitution.

I am not one of those who imagine that any science, and still less that of the human mind, or of human nature, can in a few years, or by one class of contemporary minds, be completely and perfectly developed and matured. I am, therefore, of the opinion that the science of Phrenology is but in progress, and not yet perfected; but that it should have, in so few years, and in defiance of the hoary and consecrated systems of metaphysical science arrayed against it,

and sustained by names the most admired and revered in Christendom, attained its present state of perfection, is truly wonderful, and characteristic of the rapid march of all sorts of improvement in this truly inquisitive and ambitious age.

I have been frequently solicited by friends who are amateurs in the science, to allow them to give me a chart of my head. Their reports were, in the main, generally conformable to my knowledge of myself; but their previous knowledge of my character was always such as to leave some dubiety whether they did not correct their Phrenology from their memory or acquaintance with me, rather than simply utter the revelations of the cranium. Your having no advantage of this sort, has given to your details a value paramount to those of any other phrenologist with whom I have been conversant; and I cannot but admire the science which bestows upon its possessor the power thus to develop the human mind, and to advance the cause of education, physical, intellectual, and moral. Please accept my thanks for the copy which you have sent me of what you said to me, almost off-hand, with my wishes for your success in all your endeavors to further the cause of a rational education, to improve the human constitution, and to increase the social happiness of our species.

Respectfully, your obedient servant,

A. CAMPBELL.

P. S. Excuse this hasty scroll on the eve of my embarking for England.

Our friend E. A. Smith, of Danville, Kentucky, being on a visit to our city, and knowing that he had been long and intimately acquainted with Professor Campbell, we requested him to read this article, and make a few suggestions. This he has done, in a few brief notes, which we append:

NOTES.

(*a*) Mr. C. is French on his mother's side, Irish and Highland Scotch on his father's. He is now about sixty years of age. His father is about eighty-five. His grandfather died of a malignant disease, when about ninety-five, up to which time he was healthy, smart, and active. His great-grandfather lived to the age of one hundred and five years.

(*b*) He usually rises at the dawn of day, often before. After a cold bath, proceeds to his study, where he finds much employment in attending to his numerous correspondents, exchange papers, and preparing matter for a monthly periodical of sixty pages. Presiding over a college, he finds much to engage his mind. Overlooking a respectable farm, printing office, publishing house, post office, etc., calls for both mental and physical labor. His friends are astonished at the amount of his labor.

(*c*) He has not been sick for thirty years; yet he has had the dyspepsia for most of that time.

(*d*) He came to this country when a young man, and without property. By marriage he obtained a comfortable home, which he proceeded to improve. At an early period he opened a classical school under discouraging circumstances, commenced a religious paper, with very few patrons, and has persevered in this for a quarter of a century, obtaining a very large and extensive circulation.

During the hard times of 1840 and '41, he founded a college, over which he was called to preside, which is now in successful operation. During this whole

time he has continued regularly to proclaim the Gospel, both at home and abroad. He has visited most of the States of our Union, and Canada, and is now on a tour to Great Britain.

(*e*) A standing motto to his periodical, for many years, was, "Prove al things, and hold fast that which is good."

(*f*) As a proof, see his lengthy debate in favor of Christianity with Mr. Robert Owen, of Scotland.

(*g*) If any one doubts this, let him visit Bethany Village and College, founded by him.

(*h*) Here Mr. Fowler is fully sustained by the various writings and addresses of his subject.

(*i*) All Mr. Campbell's acquaintances will doubtless believe this.

(*j*) This is certainly true. But he has too much on hand to be able to carry out all his arrangements.

(*k*) Let the inquisitive reader examine his various published debates.

(*l*) Though he has traveled much, and been strongly pressed to locate in the first cities of our Union, both east and west, yet he has preferred to remain for nearly forty years in the hill country of Western Virginia, where he married.

The friends of Elder Campbell would be highly gratified if a full statement of his views and labors as a religious reformer could be given in the Journal. But this the nature and character of the Journal will not justify; still, a brief outline may be very acceptable to many of its numerous readers. This we extract from modern religious histories, which can be found in most of our cities; such as the "Encyclopedia of Religious Knowledge," "History of Religious Denominations in the United States," "Hayward and Evans's Book of Religions," etc., etc.

Believing that all sects and parties in Christendom have departed more or less from the simplicity and purity of primitive Christianity, Mr. Campbell has labored to induce all the genuine lovers of Christ to abandon their conflicting "confessions of faith," "books of discipline," etc., etc., and return to the Holy Scriptures as the only bond of union and rule of faith and practice; then to unite, and build together upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.

The ordinances of the Gospel, and the practices of the Church, he holds to be simple, yet significant, evincing the wisdom, power, and goodness of the Creator — answering the ends for which they were designed of Heaven; that with the Word of God, the Church, being united, should heartily engage in the conversion of the world.

He strongly advocates the education of the whole people, physically, mentally, and morally.

In this general work he is aided by many zealous and intelligent co-workers, both in Britain and America. A number of periodicals and papers are sustained; several colleges, academies, and high schools, male and female, have been founded, and are in successful operation.

These people, calling themselves Disciples of Christ, Christians, etc., unite to worship in congregations scattered throughout the length and breadth of our land, and now number many tens of thousands of communicants.

ARTICLE XLI.

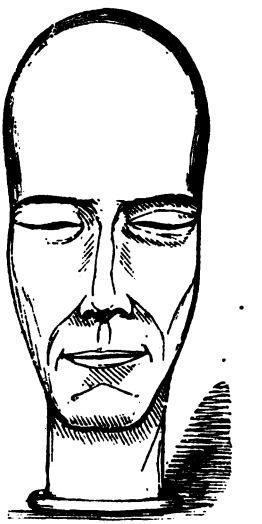
ACQUISITIVENESS—ITS DEFINITION, LOCATION, ADAPTATION, AND CULTIVATION.

"A penny saved is worth two pence earned."

ECONOMY; FRUGALITY; the ACQUIRING, SAVING, and HOARDING instinct; taking care of the SURPLUS, so that nothing shall go to WASTE; THRIFT; desire to POSSESS and OWN; the feeling of MINE and THINE, or of rightful CLAIM and possession; love of TRADING and amassing PROPERTY.

LOCATED about an inch above Alimentiveness. It widens the head back of the temples, or as you pass from the eyebrows backward to the top of the ears. It is very large in the accompanying engraving of the skull of Teller, a thief, robber, and counterfeiter, who was executed at Hartford for killing his jailor (see Am. Phren. Jour., vol. viii., pp. 223 and 368), but small in Gosse, who gave away two fortunes without judgment to whoever solicited alms, and on inheriting a third, had a guardian appointed over him to prevent his giving it also away, though unusually strong-minded in other respects.

ACQUISITIVENESS LARGE. SMALL.



No. 40. TELLER. No. 41. GOSSE.

LARGE Acquisitiveness saves for future use whatever is of any value; is pained by the waste or destruction of any thing which can be turned to a good account; loves to lay up the means of procuring subsequent comforts and luxuries; desires to acquire and possess property; and is industrious and frugal.

Economy is nature's universal motto. Waste she perfectly abhors, and never permits. What she cannot use to the best advantage at one time, she lays by in store till she can thus use it. Even the very mountains and bowels of the earth are deposits for the materials of re-fertilizing the earth throughout illimitable ages! But for these storehouses her soil would become barren; now it is destined to become richer and deeper as time rolls on forever. And, by a most beautiful provision, she prevents the decay of whatever is buried deep, yet compels, by the destroying action of the atmosphere, that of whatever is near her surface. Behold this double contrivance for perpetually re-enriching the earth, yet preserving for use millions of ages hence what is not wanted sooner.

Nor is any thing lost which decays, but its very resolution back to dust only re-fertilizes the earth, so that the very materials which composed the decayed body re-enter into the formation of other and still other species of organic life. In harmony with this law, offal vegetation returns to its mother earth, to be again re-constructed into vegetable organisms; and even that which is consumed by animals, so far from being destroyed, is thereby converted into fertilizing materials for re-nourishing the soil which gave it life. The dead tree of the deep forest is not wasted, but from its mouldering remains spring other trees, and from these others again, each of which re-enrich the earth, till man employs this accumulated fertility in the production of human sustenance and mentality. How beautiful this provision, how glorious the result!

But even after it has been converted into flesh and blood, it is not cast aside as useless, but as the body "returns again to dust," by a law of nature as wise as unalterable, it becomes food for other sentient beings, and the carcasses of these for others still, "from everlasting to everlasting." And recent philosophical experiments have rendered it altogether probable that animalcules inhabit not only all parts of man and animals, but also all parts of organized bodies, throng air and water in countless myriads, and fill every portion of illimitable space! Look steadily through an open window, especially at the snow, and you can see the shades made by these animalcules in perpetual motion, within the aqueous humors of the eyes, flitting before the vision, evincing that the very eye itself is thronged with sentient beings.

One of the most beautiful instances of this economical principle of nature is found in the principle, stated in "Physiology," that animals imbibe oxygen from the atmosphere, and return carbonic acid to it, and that vegetables imbibe carbon and give off oxygen; so that the more animal life there is, the greater the supply of the chief ingredient of vegetable life; and the greater the growth of vegetable, the more oxygen —the most essential element of animal life—is therefore evolved—a principle, the action and re-action of which will render vegetables more and more prolific in proportion as animals become multiplied—an end which the ever re-increasing fertility of the earth helps to attain. Thus it is that this very increase of animal life, which requires an increased amount of vegetables, supplies them in proportion to the demand.

Nor is it by any means certain that this self-acting law of husbanding every thing till it is wanted, and "making one hand wash the other," does not extend to universal matter. That gigantic motive power which hurls the earth and the entire universe of planets around their respective cycles,

"from eternity to eternity," is doubtless generated by a kindred self-acting principle. Thus it is that universal nature is as economical as prolific, and as saving of her means as bountiful in her products!

Shall we not, then, imitate her ever-present examples? Shall we be prodigal while she is thus frugal? Shall we waste by inattention or "in riotous living" what nothing but the most rigid economy on her part could have provided? Extravagance is a sin. That admirable parable of the prodigal son was undoubtedly designed to illustrate, secondarily, the "woful want" consequent on "willful waste." Economy is a virtue even in the rich. Since the Deity steadily pursues this husbanding principle throughout all his works, shall not also those who abound in this world's goods? If the rich do not require to save on their own account, let them bestow on the poor the avails of their frugality. How many poor, miserable human beings, who are now dying of want, would be rendered inexpressibly happy by the "crumbs which fall from rich men's tables!" How many fortunes are squandered by the affluent on trifling gratifications which do no one any good, and especially on those vices which injure all concerned; whereas the same means bestowed on the poor, would make millions of wretched beings leap for joy! And let us all "gather up the fragments that nothing be lost," and spend nothing except to the best advantage.

We especially require to husband FOOD. This the juxta-location of Appetite and Acquisitiveness facilitates, and the nature of things imperiously demands. Man requires to store up sufficient of the bounties of the earth in harvest time to last till this period returns. To waste anything which is capable of sustaining animal or human life is wicked. Man also requires to keep on hand a supply of clothes, tools, houses, innumerable means of comfort, and commodities of all kinds, against a time of need. Exchanges of property can also be rendered most beneficial to both buyer and seller, as also the interchange of various products of different nations and climes. To this requisition for property and traffic this faculty is adapted, and adapts man. But for this or a kindred instinct, though he might feast on the stalled ox—yet without this element he would not have stalled it—till its flesh spontaneously decayed, still he would not preserve any of it for future use; and though he might have picked the golden bounties of summer and autumn to satisfy present hunger—still, without this faculty, he would not have planted or sowed—yet he would never lay up in harvest his winter's supply of edibles, and therefore have inevitably starved. In short, without this saving element, we should waste whatever was not wanted for present use, nor make any provision for the future. This faculty also restrains that profuseness and destruction which the other faculties would otherwise occasion, and prevents vice by securing industry and economy.

Its proper cultivation and regulation, therefore, become as important as its function is indispensable to human happiness. To promote its action, exercise it by saving the pennies, and every thing useful which is not wanted now, against a time of need; spend less, and for nothing not really beneficial. Add daily to your pecuniary resources by being industrious, and then fund the surplus by increasing your "stock in trade," or deposit it in a personal or public savings' bank. Read and practice Franklin's admirable mottoes, many of which enjoin that industry

and economy here urged. Especially, save the driblets. "Take care of the pennies, and the dollars will take care of themselves." Forego all unnecessary expenses, such as for candies, ice-creams, beer, alcoholic drinks, tobacco, tea, coffee, oyster-suppers, and the like. Practice the motto that "a penny saved is worth two pence earned." Use all proper means to acquire property and gather around you the comforts of life, and then turn all your means to the best possible account. More especially, lend only what you can afford to give outright.

Another effectual means of cultivating Acquisitiveness is by TRADING. The trafficking principle is clearly engrafted on the nature of man. As each individual cannot make his own clothes, tools, and whatever he wants, and in addition raise his own food—as manufactories and all other kinds of business, to be profitable, must be conducted on a large scale—of course trade, or the supply of commodities by retail, becomes indispensable. The southern planter grows all cotton or sugar—more than he alone wants—and the northerner raises or manufactures a surplus of something else, so that the mutual interchange among mankind of their surplus products benefits all concerned. Hence, every person has occasion to make exchanges or purchases, and should know how to do so to personal advantage—the great end of all trade. Men should first know what they really require, and next what will serve their purpose, and finally how to get things at a fair price. Mr. Green always pays double for every thing, while Mr. Sharp pays no more for the same articles than they are actually worth, and consequently grows rich on saved profits, while Mr. G., with all his industry and economy, continues poor. Let every one learn to MAKE GOOD PURCHASES. Never cheat, but take care not to be over-reached. Keep your eye-teeth cut. If you feel above stopping to barter and beat down, say nothing, but go elsewhere. Yet never be thus close to the poor, nor grind them on account of their necessities. Give them good profits, and whenever practicable, if only as a delicate mode of helping them, buy of them in preference to the rich.

The attention of the poor, indeed, of all, is especially invited to procuring by the QUANTITY, instead of in driblets. To buy flour by the seven pounds, sugar by the single pound, molasses by the quart, oil by the pint, and the like, is the most extravagant as well as unwise of all modes of living. In this way it is that retailers fatten on the hard earnings of their customers. Instead of laying out your week's wages or your money in these driblets, get a barrel of flour and the rest in molasses, and go without other things till another week's wages can be spent in some other article, and thus a third more be procured with them. If you must have meat, lay in your year's supply in killing time, unless you can fatten it yourself; purchase muslins, calicoes, etc., by the piece, thread by the pound, and thus of every thing you buy, instead of running daily to the store for a penny's worth of one thing and a quarter's worth of another.

"Indeed, I would, if I could only afford it," say thousands, "but I cannot get enough ahead for that." Your poverty is the very reason why you cannot afford to buy in this small way. Cut off all dispensables, get one or two things by the quantity, and content yourself with them, till you can get other things in the same way. Live on boiled wheat a week or a month, till you can lay up enough to pursue this course. Till you

thus take advantage of the market, you must always expect to be poor. And in general, buy direct from the PRODUCER as often as possible; because the more hands an article goes through, the greater the profit required to satisfy each trader. We have too many retailers; they generally more than double on the first cost of all that is consumed. Yet this is not the place for a dissertation on political economy, although its principles, as developed by Phrenology, are inimitably beautiful.

To cultivate it in children, get them a "savings' bank," and encourage their dropping their pennies and shillings into it, instead of spending them for cakes and candies, and give them money for this purpose. After they have husbanded a sufficient sum, induce them to buy something to KEEP, or some kind of property which will bring them in something, or else to put their money out at interest, and encourage them to lay up for the future. When they have every thing that heart can wish furnished at their hands, they have no occasion to cultivate the laying-up faculty, and hence this organ becomes small, and this results in their spending the property left them. A youth is richer without a cent, but with industrious and economical habits, than with thousands in pocket, but without economy. Do not leave children wealthy, unless you wish to curse and ruin them. The correctness of this advice is enforced by the sad experience of nearly all left wealthy. No man shall settle a fortune upon either of my children; and if I were worth millions, I should require them to earn their own property, and simply help them to the means of helping themselves. Money given to children is never prized. They know nothing of its worth, unless THEY THEMSELVES have acquired it, but they set great value on what their OWN efforts have procured. Give them a chance to make their own pocket money, and you will prevent prodigality and secure industry. Let the farmer give his sons ground, and time to cultivate it. With a part of the products let them buy stock, and feed it on the rest, and so go on to augment their little property till they are old enough to set up business for themselves. Let merchants and tradesmen pursue a similar course. Youth should have a chance to earn money, and then have the disposal of all they make, yet of little more. The prevalent practice of giving children pennies or small change to spend for candies, sweetmeats, toys, and the like, prompted by misguided Philoprogenitiveness, is most pernicious; because it induces an insatiable craving after what does them no good, and also renders them prodigal of their money, and often leads to bad habits. Especially, this prodigality should not be encouraged in connection with appetite.

To the children of the rich this advice is doubly important, as in them this organ is generally small, because not exercised. Hence, they generally squander the fortunes left them. Since, by a law of things, none are qualified to enjoy money except those who have EARNED it, and thus learned its value PRACTICALLY, even prospective millionaires should be obliged to make money, if only to learn how to spend it. And to be reduced to want after having been nursed in the lap of luxury is hard, yet falls to the lot of many children whose parents, while alive, gratified their every fancy, and left them independently rich. But if you must leave your children rich, so frame your wills that they can spend only the INCOME. Let all children be brought up to habits of INDUSTRY

and FRUGALITY, so that if they ever come in possession of money, they may know how to "use it as not abusing it."*

And let them also learn to make purchases—to get with their money what will do them the most good in the long run. Consult with and advise them as to what they had better get, but leave them to their own choice; and when they decide, call their attention to the beauties and defects of this or that article, so as to develop their judgment by way of choosing the best; yet always leave the ultimate choice to themselves. And when they make foolish purchases, show them that they "have paid too dear for their whistle." Few things are more useful than to know how to buy in the best manner; hence this lesson should be early and practically taught them.

Yet this faculty is generally TOO active, and requires restraint, or at least right DIRECTION, quite as often as cultivation. While Phrenology commends frugality and condemns the spendthrift, it scorns the miser. As nature never lays by for the future what is really needed to-day, so we should never hoard for the mere sake of hoarding. As we can enjoy only the present, we should spend—though always wisely—AS WE GO, so far as is actually necessary for present comfort, except that we should never eat what we should plant, or consume to-day the capital stock requisite for procuring the means of enjoying the future. This living solely to amass—this curtailing daily necessities in order to accumulate a fortune on which to retire, or to leave our children rich—is the worst form of robbery. Two illustrative anecdotes.

While lecturing in Providence, R. I., in 1842, I sat at table near an eminent physician, who, besides being highly intelligent, and appearing to enjoy life exceedingly well, paid unusual attention to his little daughter, about thirteen years of age, as much as if she were the idol of his affections. Always making it a point to "draw out" such men, I started conversation, during which he related the following anecdote. His aunt, on her dying bed, gave him this piece of advice:

"Do not do as I have done—put off enjoying your family till you get rich; but enjoy it AS YOU GO ALONG. Take warning from me. I have made myself a perfect slave all my life to get rich, so that I could give up work, and enjoy myself in the bosom of my family. We got rich, and thought we would retire in a few years to enjoy home, but have kept putting it off from year to year till it became too late; and here I am, bedridden with age and infirmities, unable to enjoy either my family, or the property I have labored so hard to acquire. When I was capable of enjoyment, I could not afford to take the time; and after I had the means, I had lost my powers."

He said he profited by her advice, and made it a settled rule, however pressing his business engagements, to spend a portion of each day in enjoying himself with his family. Yet his ideas of enjoyment seemed to be confined mainly to domestic pleasures.

In 1845, I took passage on the North River steamboat Troy, for New York. At Newburg, some convention occasioned an unusual rush

* Those laws agitated in many of the States for giving females the control of what property they possessed before marriage, are most just and excellent, and will save many a woman from being reduced to beggary by the extravagant husband who married them only for their money

of passengers, and as dinner is usually served immediately after leaving the Newburg dock, the steward, taken by surprise, had not provided enough for all who sat down. As he came round for the tickets, the man who was seated at my left complained about his scant fare. The steward apologized, explained the cause—the extra rush of passengers just as dinner was ready—said he would take care to prevent any thing of the kind hereafter, and re-tendered the dinner fee. The passenger replied that it was not the money but the good DINNER he wanted—that half-dollars were plenty, but that he could enjoy only one dinner per day, and that one he wanted to enjoy—adding with a regret that he had nearly lost this dinner, and could never again recover that loss.

The passenger, having called on me professionally in 1842, and had a good deal of sport over his examination, recognized me, and reiterated the idea, that this defective dinner could never be made up to him—that as dinner came but once a day, the loss or deficiency of any one meal was irreparable—because, however well he might enjoy all his other meals, that one must be enjoyed in its time or not at all.

Sensualist as he was, and thinking only how he could enjoy animal pleasures, his remark furnished a new and practical illustration of this cardinal doctrine of enjoying life AS WE GO ALONG. And so far from stopping here, we should run it out in its various other applications to the details of every-day life, and especially should PRACTICE upon it, even in all its details. And practice AT ONCE, by disposing our affairs, general and particular, with this general principle for the basis of life—should eat, drink, and do all for the sole purpose of ENJOYING THE PRESENT. Others may tug and toil in order to accumulate the means of enjoying the future, but let me live in and for the PRESENT. Not that I would make no provision for the future, but that I would enjoy the very act of making such provision, as well as these provisions after they are made. Prodigality has already been condemned; but while waste is wicked, parsimony is foolish. Nature deals out her bounties with a liberal, open hand, not by stint. The free use of what we really need at present, and the judicious husbanding of the balance for future use, is the golden mean. Yet where we can do but one, we should enjoy the present. "Sufficient unto the DAY is the evil thereof."

These principles utter their solemn protest against the money-grasping spirit of the age. Almost all civilized nations and individuals are contemptably mercenary—spendthrifts included. They act as though riches constituted the highest good and "chief end" of man—as though nothing else could yield happiness—and hence, in its hot pursuit, forego the enjoyments proffered by most of their other faculties, as well as induce sickness and premature death. Like the Norfolk and Raleigh misers, they deny most of their other faculties the means of procuring gratification, and narrow down their "penny wise but pound foolish" souls to the limited range of the squirrel! Is this human? Must even moral sentiment be enslaved by love of filthy lucre, and intellect dance servile attendance on this rage for mammon? Shall even the professed followers of Him who "had not where to lay his head," scramble after earthly treasures, while they vainly pretend to have "laid up their treasures in

heaven?" Shall ONE faculty, and that an animal PROPENSITY, impudently control and paralyze the other thirty-six? Shall miserly Acquisitiveness interdict all the enjoyments proffered by the study of nature and her laws, and even chain that angelic department of human nature down to earth which should soar to heaven? And shall WE, readers, tamely surrender soul and body to its tyrant sway? Shall we not make it a servant to our other faculties, instead of making them its vassals? Shall we not acquire and regard money as a MEANS, instead of an end? We do not need our hundreds of thousands, and cannot use them if we amass them. "NATURE'S wants are few," and whoever accumulates more is foolish. We cannot carry this world's goods into another, nor would hey be worth it if we could, but must leave all we do not use behind, to be grabbed and cheated for by "surviving heirs." What a practical comment on the folly of hoarding more than enough to carry us safely through life, is furnished by "probate courts!" Nor can this evil be remedied. It is nature's punishment of inordinate Acquisitiveness, uncontrolled by the higher faculties. The sole object of all our acquisitive efforts should be to furnish the other faculties, especially the higher, the means of securing their normal indulgence, and whoever accumulates more must suffer the righteous penalties attached to this violated natural law. Hence the rich are rarely happy. If there be a miserable man in New York, or one especially to be pitied, John Jacob Astor is this object of commisseration. How rarely happiness accompanies wealth! Nature will not let it. Envy not, but rather pity, those daughters of luxury, and sons of affluence, whom you see riding in splendid coaches, or living in yonder magnificent palaces. They are as miserable as rich, and the former BECAUSE the latter. Nor will any but practical fools follow in their acquisitive footsteps. "Give me neither poverty nor riches," but "give me day by day my daily bread;" and what surplus time I have after procuring the necessaries and comforts of life, let me spend in cultivating my heaven-tending faculties—in the exercise of which happiness mainly consists. Will you not, reader, be persuaded to adopt this course?

Yet while we should "strive to enter into the kingdom of Heaven" rather than to amass more mammon than we can use to good advantage while alive, still we require far more practical wisdom in SPENDING than in making money. Fools often get rich—of whom warming-pan Dexter was one—or at least often become so; yet it takes a wise man to spend money so as to derive therefrom the greatest amount of good. Thus, one man will so lay out a few dollars as to obtain a great amount of happiness—the only end of money or life—therefrom, while another will squander fortunes, and only enhance his sufferings the more he spends. The former is rich, the latter poor. Never lay out a cent for what injures you—that is, on any useless or pernicious habit; and so spend every dollar as to derive therefrom more pleasure than if expended in any other way. And to do this, expend more on your HIGHER faculties, and less on your lower—much on your mind, and little on your body. And this is the great error of mankind. They lavish their means on their palates, their vanity, and their artificial wants, yet rob intellect, and starve their souls. They can afford to thrust both hands deep and often into their pockets for edibles, wearables, and glittering show, but are too poor to pay a dollar for intellectual food or moral cultivation.

In New Bedford, in 1844, a well-dressed young man begged for tickets to attend lectures on Phrenology, though the charge was only six cents per evening. He was asked how many cigars he smoked per day, as he was then smoking. "Six or eight," he replied. "Stop that ruinous practice, and you will save enough to attend every lecture, and bring your sweetheart," for whom also he had solicited tickets. Men hardly know that they can afford to spend any thing on their MINDS, but take it as established that nearly all their time and earnings must be expended on their bodies; whereas, the tables should be reversed. Since the pleasures of the latter far exceed those of the former, if either must be stinted, stint the body. All should make it a settled rule of life to expend freely for books, lectures, information—any thing which will improve their intellects or morals; and if they have not enough for mind and body both, take from the latter to bestow upon the former.

This organ is usually too large in children, and hence they covet a great variety of things, and think all they desire is theirs, just because they want them, without appreciating the difference between what belongs to them and what to others. This difference should early be taught them, and their Acquisitiveness subjected to their higher faculties. But in order to restrain it, instead of snatching things away from them, persuade them to surrender them voluntarily.

The pictures in my charts and almanacs attracted the attention of two young children in a family to which I was then paying a professional visit, which they were soiling. The mother angrily jerked them away, which maddened them, and made them cry violently. I told them they might have them provided they would not muss them, and would return them when I wanted them; to which they readily consented, and, at my request, surrendered them without a murmur. Get children to PROMISE and they will fulfill.

Especially, never let them know that they are a whit the better because their parents are rich. Never inculcate that odious doctrine that "money makes the man."

To reduce this faculty, be more liberal. Let the small change slide. Remember that the sole use of money is to purchase the means of properly gratifying the other faculties. As long as you hoard it, it will do you no good. Bear in mind that you are too penurious, that you bargain too closely, that you are disposed to claim more than your own, and that you are too close-fisted, selfish, and greedy after money. In other words, exercise this faculty less, proportionably, and the others more.

There are two, perhaps three, organs of Acquisitiveness, one for making money, another for keeping it. The former is located farthest back and lowest down, and within three fourths of an inch of the ear; while that which saves, occupies the fore part. The upper portion, also, probably creates a desire for copartnership. The money-making part is generally large in American heads; hence their "compassing sea and land to make one dollar:" but their money-keeping organ is usually small; hence their extravagance and wastefulness.—SELF-CULTURE.

ARTICLE XLII.

THE PHRENOLOGY OF THE HINDOOS. FROM THE REV. MR. BURGESS, INDIAN MISSIONARY.

By the Editor, NATIONAL Phrenology has always been regarded with the deepest interest, partly on account of its furnishing conclusive proof, on a great scale, of the truth of this science; but mainly, on account of the NATURAL HISTORY of man which it contains—the cause of their customs—the origin of their religion, doctrines, and the like. To be able, therefore, to treat our readers with the following summary of the developments of the Hindoos, made by our friend, who has resided among them so many years, gives us, as we trust it will the reader, a high order and amount of pleasure. Its author has our cordial thanks; and, by completing similar papers respecting the Bedouin Arabs, Greeks, and other Oriental nations, the data for which his letter says he has on file, he will lay the entire phrenological world under obligations of gratitude. If he knew how much they were prized, he could hardly neglect to finish and forward them. Would that we had more such missionaries; for, besides the good they would do their countrymen by such phrenological papers, nothing would as effectually aid them in their missionary labors. This is Mr. B.'s statement as the result of his own EXPERIENCE.

We conclude our preface with this request, that it may be read carefully, with the view of seeing whether we also have not some foolish and absurd customs perpetuated by our one-sided phrenological developments.

For the American Phrenological Journal.

ON THE CHARACTER OF THE HINDOOS.

MR. EDITOR—I have for some time had it in mind to furnish, for your periodical, an article on the Phrenology of the Hindoos. Much has been written upon the character of this people. Various and conflicting statements have been made respecting them; but, with the exception of an occasional short paragraph in some phrenological work—such as the comparative development of a Hindoo skull—I know not that Phrenology has in the least been put in requisition for explaining the phenomena of Hindoo character. There is scarcely any people respecting whose character more various and opposite statements have been made. Different individuals seize upon different prominent characteristics, and, not understanding the true principles of the philosophy of mind, assign those characteristics a wrong place in the mental economy, or give them an importance which does not belong to them. For example, the organ of Approbativeness is uniformly large. Witnessing indications of the great activity of this organ in acts really praiseworthy, many have given them a character for what is virtuous and honorable, to which a true analysis does not entitle them. Many have been the eulogiums on the Hindoo character which have been based on such mistaken principles. Others have fallen on the oppo-

site extreme, and, from a great prevalence of bad traits, have drawn far more sweeping conclusions respecting the depravity of the people, than they would have done had they had a clue to the true analysis of human character. This fault has been committed by some when speaking of the reformation of the Hindoos, or their conversion to Christianity. Many representations of missionaries have been faulty in this respect. Some take a far more discouraging view of the work of evangelizing the nation, than is warranted by the state of the case, as seen through phrenological science. Others, again, from partial favorable indications, draw more encouragement than they ought. It seems to me that a knowledge of Phrenology is of great value to the missionary; at least, I think I have found the little knowledge I possess of the science of great value to myself. I have been exceedingly interested in my attempts to apply the science to the analysis of the character of the people; and *think* I have derived from it important aid in forming an estimate of the encouragements and discouragements connected with our labors. I regret I cannot bring a more practical acquaintance with organology to my aid, in what I attempt to write on this subject. I have, however, done what I could; and send you a record I have made of the comparative development and measurement of a few heads. The scale upon which the organs are marked is that of from one to seven; as I have marked none lower than three, you must infer that three denotes VERY SMALL.

The Hindoo head has a marked national type. The physical appearance is strikingly uniform—so much so, that one unaccustomed to observe phrenologically would notice striking peculiarities. For example, he would notice that the head is usually rather high and thin, especially in the frontal and temporal region. In the occipital region it is not only high, but broad, both in the upper and lower parts. The frontal occipital diameter is generally comparatively long, and the coronal rather flat.

This general description should be kept in mind in estimating some of the organs from the accompanying table. I suspect I have over-estimated the size of the organs in the temporal and lateral regions—for example, Ideality, Acquisitiveness, Marvelousness, Secretiveness, and Destructiveness. I suspect, also, that, from the head being absolutely so high, Reverence is marked in some cases too high. The same may, perhaps, be said of Conscientiousness and Firmness. Marvelousness and Acquisitiveness are difficult organs for me to estimate, in any circumstances; but I have more confidence in regard to my marking the leading organs of Cautiousness, Approbativeness, Self-Esteem, Philoprogenitiveness, Amativeness, and Benevolence. These remarks will enable you to form a more correct estimate of the table; and, if I mistake not, you will wish to express your own views of Hindoo character as deducible from the table I send you. I would, for myself, like exceedingly to see the analysis you would make out. I hope, by all means, you will do it; and you may be able to furnish me with some hints that will be serviceable in my future observations.

In describing the character of the Hindoos phrenologically, it may be well to premise, that their bodily size is rather below the average of European nations, and I should think their heads are proportionably smaller, though I have not the means of making an accurate comparison. We begin with the intellectual character. There is considerable difference between the Brahmans and the other castes in respect to intellect. It is about the same, however, as is usually found between the higher and lower classes in all countries. The Brahmans are characterized more by quickness of perception than depth of power—being quick and lively, rather than deep. From my observation of boys in the seminary with which I have been connected, I know not that they are remarkable for any particular intellectual faculty. They are, in general, rather apt to commit to memory, when a given task is assigned; but are almost uniformly deficient in the power of patient investigation and independent study. It is their practice to commit at the dictation of the teacher, and to study in

connection with a teacher, or monitor. It is true there have been among them men of great intellectual power; and, in modern times, some instances have occurred of Brahmans, and perhaps others, becoming quite distinguished scholars, under the training of European teachers.

From the intellectual character we proceed to the moral, or that connected with the coronal region. Benevolence is uniformly better developed, comparatively, than in the heads of any class of people I have had the opportunity of observing. It is not often a leading organ, as to size; but I seldom see a head in which it is not absolutely of fair prominence. This is indicated in the table of recorded development. And, as a people, they are characterized by a great deal of kindliness of feeling and good nature, especially when a benevolent act does not interfere with their religious prejudices. Their rather large Benevolence, in connection with a very large Approbativeness, and rather small Combativeness and Destructiveness, gives rise to the exhibition of much that is amiable and praiseworthy. I would not in the least disparage the traits of character dependent on the combinations of organs thus alluded to; but many, from the exhibitions of such traits, not being able by the true analysis to trace acts to their motives, place altogether TOO HIGH an estimate on the moral character of the Hindoos.

No. 39. RAMMOHUN ROY.

From Benevolence we proceed backward to Veneration. This organ in the Hindoo head, seldom presents a large development, and I think the feeling dependent upon it is small in the Hindoo character. For, first, their common deportment does not indicate large reverence: at least, their deportment is characterized by an absence of appearances which I have always associated with a large Veneration. I refer to modesty of deportment in the general acceptation of the term, and a reverential air in the presence of superiors. They are generally strangers to shamefacedness, and have a great deal of what is commonly termed BRASS in their countenances. I am aware that their very large Self-Esteem must have no small influence in reference to such traits of character; but, were Veneration absolutely large, there are many circumstances in which, large Self-Esteem not being antagonistic, its genuine exhibitions would be more apparent than they are, according to my estimation, found to be. As an illustration, we insert a likeness of Rammohun Roy, the celebrated Hindoo reformer, and first convert to the Christian religion.

Again, the manner they treat their gods, and speak of them, indicates, at least, not large Veneration. Generally speaking, their whole deportment, in reference to their gods and their religious ceremonies, is characterized by

IRREVERENCE. Their children are called by the names of their deities: these names are used and spoken in the most irreverent manner; and their devotions are GENERALLY characterized by anything rather than that solemnity which I have always supposed a large Veneration would exhibit. It is in a religious point of view that I have supposed Self-Esteem would not much operate to moderate a large Veneration.

Such being the facts respecting this organ, and the feeling phrenologically dependent upon it, the question arises, how do we account for the great strength of the religious feeling in the Hindoo character? To answer this inquiry, we need, first, to examine this feeling as to its actual development in practice, and then we shall, probably, be able to give a satisfactory phrenological analysis. The Hindoos, it is true, are a VERY RELIGIOUS PEOPLE. There is, probably, no people on earth among whom religion exerts a more extensive influence upon all the relations of life, than it does among that people. With respect to every individual, religious ceremonies commence at birth—nay, BEFORE birth—and continue till after death. Apparatus for religious purposes is found "on every high hill, and under every green tree." Temples are multiplied in every village. Sacred places, and places of pilgrimage, almost innumerable, are found in every part of the land; and not only this, but these places are resorted to, at stated times, by thousands and tens of thousands of devoted worshippers. A greater number of days than are appropriated to the Christian Sabbath are devoted by them, each year, to religious purposes. Religion, with the Hindoos, is carried into every department of life; and it would sometimes seem as if EVERY THING is subordinate to religious feelings (I purposely avoid the use of the word principle). Both time and money are lavishly spent in its gratification; and not only this, but often, under its impulses, the greatest austerity and self-torture are practiced; life itself is surrendered, and the life of those most dear by natural ties is violently taken. What constitutes the strength of such a powerful feeling, is, in a phrenological view, a very interesting question, and the more interesting after the remark above made, that Veneration, which, PAR EXCELLENCE, is regarded as THE RELIGIOUS FACULTY, is not generally large in the Hindoo. To render the above description of their religious character more complete, and prepare the way for a true analysis, it should be remarked, that they are very superstitious. Nothing is too absurd to be believed. The more improbable and absurd a story or relation may be, the more sure and implicit, it would often seem, is the credence it gains among the people. Many of the most important religious ceremonies are founded on the merest vagary of the imagination of some saint; and some of the most sacred places have acquired their celebrity from some incredible exploit of some imaginary deity. An inquiry respecting the truth or falsity, the reasonableness or unreasonableness of a religious act or series of acts, seldom enters the mind of a Hindoo. That EVERY BODY believes a thing, is a sufficient reason for his believing it; that his fathers have pursued a practice before him, is a sufficient reason why he should pursue it. And when any practice, or ceremony, or pilgrimage to a new sacred place is proposed—provided nothing is required which conflicts with any established religious usage, or his depraved appetites, absurdity and unreasonableness are only arguments to command his assent and practice. I might adduce almost innumerable facts to illustrate the truth of this description of character. But this is not necessary. The phrenologist will have no difficulty in giving it its true analysis, and placing it upon its true phrenological basis. The religious character of the Hindoos, it appears to me, depends upon the combined activity of Cautiousness, Approbativeness, Self-Esteem, and Marvelousness, connected with small Conscientiousness and intellectual powers. Marvelousness is rather large (I have thought it must average larger than is exhibited by my table; a deficient intellect, however, would give a moderately-developed organ greater power): this accounts for the highly spiritual and superhuman element of their religion. But the great strength of their religious feeling depends on their immense

Caution and Approbativeness. In ninety-five out of a hundred heads these two organs will be found to be predominant. Hence, FEAR is the prevailing element—fear of man, and fear of the gods. Nothing is more terrible to the Hindoo than the idea of being expelled from caste, or of enduring the frown of public opinion. Singularity brings an odium which he cannot sustain. Nothing is more difficult for him than to pursue a course of life which is contrary to custom. We tell them of the folly of their superstitious practices—they reply, "Every body does so;" or, "Our fathers have done so before us, and what can we do?" Such excuses are continually offered by them when urged to embrace a purer religion. I have now in mind a number of individuals who are apparently convinced of the truth of Christianity, but who are evidently deterred from embracing it by the activity of a powerful Approbativeness, combined with an equally powerful Cautiousness. It is true that Self-Esteem, which is usually large, will, after an individual has arrived at a certain point of conviction and inquiry, operate as an antagonist to Approbativeness; but, before this point of inquiry and conviction is reached, as is the case with the great mass of the people, the whole weight of the influence of both organs is thrown into the same side of the scale. To this influence that of an immense caution is added. These, with a moderate development of conscience and intellect, present a combination of great power. Thus much for the religious part of the Hindoo character—though it is impossible to separate any considerable part of his conduct entirely from religion.

Affection for offspring is a strong characteristic in the Hindoos. Still, nothing is more common than harshness and cruelty to children. Parents have been known to attempt to take the life of their children who have embraced Christianity. In some parts of India, infanticide in respect to female children is practiced to an alarming extent. So inveterate has this practice become, that the strong arm of British power has not been able to make it cease. But how, it may be asked, can this disregard of the life of offspring be consistent with large Philoprogenitiveness. The fact is indisputable, that the two DO EXIST. A solution of this problem is obtained by having recourse to the combination of predominant organs above alluded to in explaining their religious character—Approbativeness, Self-Esteem, and Cautiousness, with small Conscience. This treatment of children is dependent upon the all-powerful feelings, PRIDE and FEAR. The ostensible reason assigned by the Rajpoots, among whom it is practiced to a fearful extent, is, that they cannot hope to contract alliances for their daughters worthy of their rank, and meet the expenses which custom says MUST be incurred on the occasion of their marriage. Hence, they say, it is better that their daughters should die in early infancy. In a late paper on the subject, from investigations carried on under the sanction of the British government, many facts were related showing the strong parental feeling on the part of the parents, especially that of the mother; but that, powerful as this feeling is, it is surpassed in energy by an indomitable pride. Perhaps, in some other parts of the world, infanticide may owe its origin and support to other feelings than those here mentioned as being at its foundation in India.

Another prominent character of the Hindoos is licentiousness. Their character in this respect is what a phrenologist would suppose it must be, from such a comparative development of Amativeness and Conscientiousness. There are virtuous exceptions—yet purity in either sex is rare. I have been told by Brahmans, that probably not five in a hundred of their caste are free from this vice—some have said, not one in a thousand. With other castes the case is not much better, and with some castes there is no pretence to virtue. The language of the people bears unequivocal testimony respecting the morals of the people. Innumerable low, vulgar words and expressions characterize the common familiar intercourse of both sexes, and all ages and conditions. Daughters must be married in childhood, often when two or three years old. From six to ten is the more common age. For a daughter to remain unmarried after she comes to the age of eleven or twelve, is to her family an insupportable dis-

grace. The ceremony being thus early performed, the marriage is consummated, and the parties go to live together as soon as they come to the age of puberty. There is often considerable disparity of age between husband and wife—the latter being a mere child some years after the former has arrived at years of maturity.

Lying is another vice, more frequent, if possible, than licentiousness. It is an every day remark, that "the world cannot go on without lying—that a man cannot make his way in life without having recourse to falsehood and deceit;" and, judging from their conduct, this motto has its origin in sincerity. Lying appears almost like a second nature. They often tell a falsehood when the truth would answer better even for present selfish purposes. This trait arises rather from Conscientiousness being, in development, far below other powerful organs, than from large Secretiveness. Such would be the inference from the comparative development of the two organs; such would, at least, be the inference from actual observation of their conduct, though Secretiveness is often a large organ, and attended with its peculiar manifestations.

Thieving is another common vice of the Hindoos—scarcely less common than the two just mentioned, especially among the lower classes. With the higher classes there is more restraint, from Approbativeness and Self-Esteem. The gratification of this propensity is characterized rather by petty depredations upon the property of others to gratify present wants, than by the purloining of large sums to increase personal wealth. I have regarded it as connected rather with a small Conscientiousness, than large Acquisitiveness and Secretiveness. As a people, their heads are remarkably thin in the frontal and temporal region. By not making allowance for this ABSOLUTE THINNESS of the head, I think I have marked the organ higher than its comparative size will justify. Still, they have one mark of large Acquisitiveness—selfishness. It has been often noticed that altercations and contentions which are seen in the streets, and on public occasions, are concerning PICE, their smallest copper coin. But selfishness is seldom exhibited in the shape of providence, or care for the future. They are a most improvident race.

Attachment to home is strong in the Hindoo mind. When their country began to be overrun by foreign conquerors, it is recorded by historians, that, after the desolations of war, the inhabitants would return in a mass to rebuild the cities and villages on the same spot on which they had been destroyed years before, and each family would build its house on the spot formerly occupied.

Such is the nature of their religion, that many of its principles cannot fully be complied with when away from home; and some of its precepts positively forbid traveling in foreign countries—for pollution is contracted by coming in contact with people of a different race or caste. Hence, the feeling in question is doubtless stronger than the average presented by other people. As the organs of Concentrativeness and Inhabitiveness are difficult ones for me to estimate, not so much dependence can be placed upon the figures with which I have marked them in the table. Still, where the mark is very low, the organ is pretty certainly not large, and vice versa. But I am not so liable to mistake as to actual character. Whatever their Phrenology may be, the Hindoos are characterized by fickleness and inconstancy, want of perseverance, inability for patient investigation and independent study. They are, likewise, rather remarkable for the feeling of attachment to place.

In comparison with most European nations, they are weak, effeminate, and devoid of enterprise. This results, perhaps, in part, from the influence of a tropical climate, and subjugation, for so many centuries, to foreign rule. Time was, when they were comparatively far more distinguished for learning and the arts than they are at present. Some of the most ancient records extant are found in their language. Scientific knowledge, exhibited in their books, compares, in reference to some subjects, favorably with what was seen in Europe three hundred years ago; and, at the close of the last century, their manu-

factures were sought for by the most civilized nations. They are, evidently, not what they once were; still, there is probably no nation, unless we except the Chinese, whose general character and habits have been so nearly stationary for so long a time. A. E. B.

Comparative development and measurement of fifteen Hindoo heads, most of them Brahmans.

ORGANS.	NUMBERS OF HEADS.														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Alimentiveness	5	6	6	4	4	3	4	5	3	5	5	4	5	4	4
Amativeness	7	6	6	6	5	5	6	5	6	5	6	6	4	5	4
Philoprogenitiveness	3	7	4	6	7	6	4	5	6	6	6	6	3	6	5
Concentrativeness	3	4	5	5	6	3	3	3	4	3	5	6	4	4	5
Adhesiveness	4	4	6	4	4	4	5	6	4	5	5	4	3	5	4
Destructiveness	4	5	6	5	4	4	6	5	4	6	6	6	5	4	4
Combativeness	4	4	5	4	4	3	5	4	4	5	4	3	4	5	3
Secretiveness	4	6	5	4	3	4	4	5	6	5	6	4	6	6	5
Acquisitiveness	5	6	6	5	4	4	6	6	6	6	6	6	6	6	7
Constructiveness	3	4	5	4	4	4	5	4	4	4	5	4	5	4	5
Cautiousness	6	6	7	5	5	5	6	7	7	6	7	6	7	7	6
Approbativeness	7	7	7	6	5	7	6	7	7	7	7	7	7	5	6
Self-Esteem	7	7	5	7	6	7	7	7	7	7	7	7	7	6	6
Benevolence	6	6	5	5	6	5	5	5	5	5	4	4	5	4	6
Reverence	6	5	7	5	5	4	4	5	4	4	3	4	6	5	4
Firmness	6	7	4	6	6	5	6	6	4	4	4	5	4	5	6
Conscientiousness	6	4	3	6	5	5	4	4	3	4	3	3	5	4	4
Hope	4	4	5	4	4	4	5	6	5	5	4	5	4	6	4
Marvelousness	4	5	5	4	5	4	4	5	5	6	5	4	4	6	4
Ideality	4	4	5	4	4	3	5	5	5	5	5	5	5	4	4
Mirthfulness	6	4	5	4	4	5	4	6	4	4	4	5	4	4	4
Imitation	5	4	5	4	4	5	4	6	5	5	5	4	4	5	5
Individuality	6	6	6	5	5	4	5	4	5	5	5	4	6	4	5
Form	4	5	5	4	4	4	4	5	6	5	5	5	5	4	4
Size	5	5	4	5	4	4	4	4	6	4	5	4	5	4	4
Weight	5	5	4	5	4	3	4	4	5	4	4	4	4	4	4
Color	4	4	4	5	4	5	5	5	4	4	4	4	4	5	4
Locality	6	6	4	5	5	5	4	5	4	6	5	5	6	5	6
Order	4	5	4	5	5	5	4	4	4	5	3	3	4	4	5
Number	4	4	4	5	5	5	4	4	3	4	3	4	4	4	4
Eventuality	5	4	4	4	5	4	6	4	4	5	5	4	6	3	5
Time	5	5	5	4	4	4	5	4	3	4	5	4	5	4	4
Tune	4	4	4	4	4	3	5	5	4	4	4	3	4	4	4
Language	4	4	4	4	4	4	4	4	3	6	4	4	3	4	4
Comparison	5	4	4	4	5	5	5	5	5	4	5	5	4	5	5
Causality	5	4	4	4	5	5	6	5	5	4	5	4	5	5	4
Size of Head	4	4	4	4	4	4	5			4	4	4	3	4	
Basilar Region	5	4	6	4	4	5	5			6	7	6	4	4	
Coronal "	6	5	3	6	5	4	4			4	3	4	5	4	
Frontal "	5	4	4	5	5	5	4			4	5	4	5	4	
Occipital "	4	5	4	5	5	6	4			5	4	5	4	4	
*Dist. from Ear to Individ.†	4·8	5	4·9			4·8	4·8			4·8	4·7	4·7	4·5	4·3	
" " to Compar.	5·3	5·5	5·3			5·4	5·3			5·3	5·5	5·2	5·1	5·3	
" " to Benevol.	5·3	5·8	5·3			5·3	5·3			5·4	5·1	5·5	5·2	5·5	
" " to Rever.	5·4	5·9	5·3			5·4	5·7			5·5	5·2	5·3	5·2	5·9	
" " to Firmness	5·5	5·8	5·3			5·8	6			5·6	5·8	5·3	5·3	5·9	
" " to Self-Est.	5·6	5·8	5·3			5·8	5·9			6·4	5·6	5·5	5·3	5·7	
" " to Philopro.	4·3	4·8	4·5			4·5	4·5			4·9	4·1	4·5	3·5	4·6	
Dis. from Destr. to Destr.	5·5	5·5	6			5·3	5·6			5·9	5·2	5·6	5·3	5·4	
" Secret. to Secret.	5·3	6·6	5·8			5·4	5·7			5·6	5·9	5·5	5·5	5·8	
" Cautious. to Caut.	5·4	5·4	5·4			5·3	5·6			5·4	6	5·5	5·3	5·7	
" Ideality to Ideality	4·7	4·5	4·3			4·1	4·5			4·2	4·3	4·5	4·1	4·3	
" Philop. to Individ.	7·3	7·8	7·2			7·6	7·5			7·3	7·3	7·1	6·7	7·1	

* In inches and tenths.

† I have long ceased to attach any value to these measurements from the ear, as aids to the estimation of character. The distances are taken with good graduated callipers, and, probably, pretty accurate. Some of them may be of some assistance for judging of the comparative size of some important organ.

ARTICLE XLIII.

VINCENT PRIESSNITZ.

No. 41. VINCENT PRIESSNITZ.

THE above is an accurate likeness of VINCENT PRIESSNITZ, the discoverer of the Water-Cure. The portrait from which it was taken was brought from Grafenberg, Germany, by Dr. Shew, of New York. In vol. viii. (1846) of our Journal, will be found a description of his phrenological developments, and we now present our readers with a brief account of his invaluable discovery, which we copy, by permission, from the Water-Cure Manual. This system is rapidly gaining favor, both in Europe and America. The author of the article is A. J. Colvin, Esq., District Attorney of Albany. Concerning its correctness, Dr. Shew remarks:

"All who have read on the subject of Water-Cure, must have noticed that there were discrepancies in the accounts of different authors, concerning the discoveries of the immortal founder of the new system. My friend, Mr. Colvin, was nearly one year at Grafenberg. Being on very intimate and friendly terms

with Priessnitz, he availed himself of the opportunity of writing down at the time a full account of his discoveries and progress in his method of cure. Much credit is due him for the service he has so faithfully performed in hydropathy. As for myself, my stay was very short at Grafenberg, and although Priessnitz devoted to the answering of my inquiries more time than I could have asked, yet I could not, in that short time, converse with him concerning the history of his discoveries and improvements, without too much encroaching on others of more practical importance. I knew, moreover, that Mr. Colvin had already obtained a correct account of these discoveries, and that they would, through him, come before the American people. I feel under the greatest obligation to that gentleman, and am certain that the facts and information he has furnished for this work will be duly appreciated by the friends of the system generally, in this country."

ALBANY, February 1, 1847.

DR. SHEW:—

MY DEAR SIR,—You apprise me of your safe return from Grafenberg, and your intention to publish another work on the Water-Cure. Anxious to accompany it with a history of the discoveries of Priessnitz, you ask me to furnish mine, which you are pleased to say is probably more accurate than any or all else. I had intended to prepare my notes for publication, but the length of time which has now elapsed since they were made, will prevent, unless in the shape of detached articles. I with pleasure, therefore, extract what you desire.

I was at Grafenberg upwards of nine months. I arrived there in the autumn of 1844, in a state of health which might be considered desperate. The Water-Cure was my last hope for restoration; if that failed me, I had but to look forward to a brief life of misery and the grave.

I shall never forget my drive up the mountain, from the little village of Freiwaldau to Grafenberg. It was on the morning of the 25th of September, through a driving shower of rain. Although the day was so cold and windy that the teeth chattered in my head, I met on the road numerous persons dressed in light summer clothing, without cravats, the shirt open, and thrown wide over the coat, and the only covering for the head an umbrella. I supposed them the insane of Priessnitz's establishment, but soon ascertained my mistake, for it was the common habit of the patients while taking exercise preparatory to the baths.

I was ushered into the presence of Priessnitz by his secretary, as forlorn and sad a looking object, perhaps, as ever solicited his skill. Priessnitz's dress was of the plainest kind; his coat a gray frock, loosely and badly cut, pantaloons of the same material, vest double-breasted, and buttoned up to the throat; his complexion was fair and slightly pitted (I afterward heard him say that he had the small pox before he had a knowledge of the Water-Cure, or he would not have been marked), hair light, and shortly cut, the forehead expansive and well formed, expressing high perceptive and intellectual power, moral sentiments well developed, eye restless, brilliant, and strikingly penetrating, nose prominent, mouth large and square, lips firmly and handsomely set together, the figure erect and manly; altogether, his appearance was impressive. I felt that I was in the presence of no ordinary man. A member of the Aulic Council, who spoke English indifferently, was present, together with several other persons.

A letter from Ex-President Van Buren, which I was careful to have translated into the German, was the means of a ready and favorable introduction. Priessnitz rapidly inquired the history of my malady, passed his hands quickly over mine, said I was curable, and that on the following day he would accompany me to the bath to determine the treatment.

Having experienced in my own person the efficacy of the practice, and witnessed its extraordinary success in the persons of others, I naturally felt a lively interest to obtain from Priessnitz, not only a connected account of his discoveries, and the mental process by which he arrived at them, but also a

sketch of himself and family. I accordingly, a few days before my departure, apprised him of my wishes. So many unfounded and contradictory versions of his discoveries had made their way into books, pamphlets, and newspapers, that he was the more willing to oblige me.

Vincent Priessnitz, then, was the youngest of six children, and was born on the fourth day of October, 1799, at Grafenberg, the family residence, which has since become so celebrated by his discoveries. Although often stigmatized as an unlettered peasant, and of ignoble parentage, yet his father was a respectable landed proprietor. In virtue of the laws, whereby the real property descends to the youngest son, Priessnitz, on the death of his father, in 1838, became possessed of the family estates and residence. He received the rudiments of education at the Catholic school in the neighboring village of Freiwaldau, and was as well instructed as the majority of farmers' sons in our own country. His mother lost her life in the year 1821, on the same field where himself, not many years before, had received an injury, the cure of which had contributed very greatly to extend his reputation, and lay the foundation of his future system. His only brother, and the eldest born, is a distinguished Catholic priest, and is now at the head of the principal cathedral in one of the neighboring provinces.

At the age of thirteen, Priessnitz sprained his wrist, which caused much pain and inflammation; he instinctively applied it to the pump. Finding that the water cooled the part, and assuaged the pain, but unable to keep it constantly there, it occurred to him to apply an UMSCHLAG, or wet bandage. He applied one accordingly, which he re-wet as fast as it dried. He found that this was entirely successful in removing the inflammation and relieving the pain, but that it induced a rash; and as this was a phenomenon new to his youthful mind as unaccountable, it led to much reflection. Was it favorable or the reverse, that such a consequence should flow from such a cause? Could it be that his blood was impure? He persevered in the application, and the wrist speedily regained its strength. Shortly after, being in the woods, he crushed his thumb. He again resorted to the Umschlag, and with like success: but again the rash made its appearance. He thought his blood must be bad, yet he could not decide without further evidence.

The success which had attended the application of the wet bandage in his own person, filled his mind with delight. He was impatient to see it tried upon others. Whenever, therefore, he heard of a neighbor who had received an injury, or had enlarged or swollen joints or parts, or was afflicted with pain, he urged, and generally prevailed upon him, to use the wet bandage: but he remarked that the rash did not uniformly appear; and in such cases the process of healing was rapid, while in those wherein it did appear, the cure was more obstinate.

This convinced him, that in one the blood was healthy, while in another it was mixed with peccant matter, and that water possessed the property of extracting that matter. In cases of chronic ulcers, and where there was no inflammation, it occurred to him to cover the wet bandage with a dry one, for the purpose of creating heat, or a return of inflammatory action, without which, he discovered, a cure could not be effected.

In the sixteenth year of his age, the accident occurred to which I have alluded, nearly depriving him of life, and the world of the embryo system. Priessnitz was engaged in driving a young horse, with a load of hay, down the mountain. It became necessary to cog the wheels, to prevent the too rapid descent of the cart. He was standing before the horse, holding him by the head, while others were performing the work of chaining; the horse got frightened, and rushed down the hill. Unwilling to allow him to destroy himself, Priessnitz held on, and was dragged down between his feet. While in this position, three of his teeth, two of them upper front teeth, were broken, and his arms and body severely bruised by the horse's hoofs. He could hold out no longer; the cart passed over his body, crushing three of his ribs. He was taken up senseless, and

while in this state, the surgeon of Freiwaldau being summoned, probed his wounds, and pronounced them incurable. With a return of consciousness, Priessnitz bethought himself of his never-failing resource. He tore off the bandages of the surgeon, and applied the wet bandage. How grateful, and how soothing the application! The inflammation was subdued, the pain alleviated, and he felt persuaded that he should get well. He replaced the broken ribs by pressing his abdomen against the window-sill with all his strength, and inflating the lungs so as to swell out the chest. He then re-applied the Umschlag, and finally recovered, although to this day he bears in his side a deep impress of the wheel by which he received the injury.

The accident, as is usual in country places, created quite an excitement, but the cure far greater. The simplicity of the means, and that a mere stripling had evinced such boldness and fortitude, were matters of astonishment. The reputation of the Umschlag was not only increased, it was established.

From this period, the mind of Priessnitz was directed toward the curative power of cold water. He felt that he had entered upon a mighty field of discovery, and he was resolved to know the extent of it. He now began to use the Sponge in connection with the Umschlag, and with such marvelous success, that the peasants believed him a wizard; to test which, he frequently found, in the morning, a broom-stick placed across the door-sill. This credulity, natural, perhaps, to the ignorant, who are prone to attribute to supernatural power every occurrence which passes their comprehension, encouraged him in his experiments.

What was he to do where disease was general, not local? The Umschlag and Sponge were found insufficient. Why not envelope the whole body? He was transported with the idea; and the LEINTUCH, or wet sheet packing, sprung into existence.

Of all his discoveries, this may be esteemed the most important, considered with reference to the extent and variety of diseases in which it is employed; and would alone have embalmed his memory in the recollections of a grateful posterity. The old and the young, the feeble and the strong, are alike submitted to its soothing and revivifying influence. Priessnitz was elated! And well he might be, for he had made a discovery which entitled him to the homage of the world.

But he did not stop here. Finding some LOCAL CHRONIC AFFECTIONS resisting as well the Leintuch as the Umschlag, he conceived the idea of partial baths, for a long time continued, to produce perturbation and re-action deep beneath the surface. HENCE THE FOUNDATION OF HEAD, EYE, ARM, SITZ, LEG, AND FOOT BATHS. Still, there was a class of these cases so obstinate as to resist this united treatment. What was to be done? Was there no way in which the water could be here made effective? He had experienced the potency of falling water. Why might it not be the agent which he desired? He erected at once, in one of the beautiful dells of the mountain, a DOUCHE, and the object was attained!

The SWITZEN, or packing in the woollen blanket, was suggested by observing that perspiration frequently relieved pain, and was efficacious in many diseases, and as, unlike the vapor and hot baths, it did not accelerate the circulation and debilitate the system; and as sweating in it, after a proper time, would voluntarily terminate, he did not hesitate to give it the preference over all other known modes of promoting perspiration, and adopt it in practice. The patients who were obliged, occasionally, to remain in it some time, on complaining of a sensation of faintness, he relieved by opening the windows and washing the face. The relief thus afforded induced him to sponge the body, and no ill consequences following, he directed the whole person to be immersed. Hence he was led to the WANNEN BAD, or plunge bath.

There was still a class of cases, such as apoplexy, paralysis, tetanus, lock-jaw, hydrophobia, insanity, poisoning, etc., and some cases of determined colds, inflammations, and fevers, to which none of the treatment yet devised, except in

some stages, perhaps, the Leintuch, was adapted. Here was a trial for the new system. Could it be overcome, the triumph was complete. In all the cases mentioned, a speedy cure was hoped for, in the judgment of Priessnitz, if a marked change could be produced. His genius did not desert him in this extremity. He designed ABGESCHRECTES, or tepid shallow bath, to meet the emergency. Containing but a few inches of water, of a temperature of from 60° to 70° F., the patient could be kept in it, exposed to active friction, until the object sought for was effected (and he has been known to keep a patient in for nine hours). And here we have the *chef d'œuvre* of Priessnitz's discoveries. It is his favorite resource in these and in all cases of extremity; and it is not too much to say, that without it many of his most splendid achievements must have been unrecorded.

The ABREIBUNG, or dripping wet sheet, was a much later addition to his practice, and was suggested by washing with the hands and a towel. It is used, generally, as preparatory to other and stronger treatment, although it is, in some instances, continued to the termination of the cure.

After his reputation became somewhat extended, Priessnitz visited patients at their houses: but he remarked that such were not cured as rapidly as those who took the trouble to come to him. Hence he was led to conclude, that to make mankind appreciate a benefit, they must pay for it either in belief, in trouble, or in pocket; and as he charged nothing for his services, the system would have died a natural death, had he discouraged the idea that there was not something supernatural in it, and permitted it to rest on its simple merits. He also remarked that as soon as he adopted the plan of calling on the patients, instead of their coming to him, they fell off from hundreds to tens in the year. He therefore declined to go out at all, and refused to prescribe unless personally solicited at his own residence. And this was the germ of the present establishment, the fame of which has spread throughout the world.

The medical faculty were not slow to perceive the tendency of these discoveries to the overthrow of their unprogressive system, which had for centuries, like a pall, covered the earth. As early as 1821, the three practicing physicians of Freiwaldau, Dietrich, the brother-in-law of the Burgomaster, and two brothers by the name of Gunter, formed the nucleus of a plot to destroy him. Every person to whom he had administered was secretly inquired of, whether the Umschlag, the sponges, or the baths were not medicated, or whether Priessnitz did not make use of some other agent than water, or some herb or drug, in connection with the water. Could such a fact have been established, the overthrow of Priessnitz had been certain, for in no country are the laws against empiricism more stringent than in Austria. He was thus constantly upon his guard, and his utmost ingenuity and invention were required to make water alone supply the place of every other remedy. Between the years 1821 and 1828, these physicians had him brought several times before the Syndic, or chief justice of the town, to answer for unlawful practice; but he was always acquitted. In the year 1828, however, the most determined effort was made to crush him. The country was scoured for witnesses, and a large number were examined, to prove he had done them injury. Not one, however, but acknowledged he had received benefit. One, a miller by occupation, who had been cured of gout, as one of the Gunters declared, by him, on being asked, "Who had helped him?" replied, "Both: Gunter helped me out of money, Priessnitz out of my disease." On being again asked, "What he paid Priessnitz?" he replied, "Nothing: I still owe him thanks, which I now return for the first time." But what availed testimony? The Syndic was in the interests of his persecutors, and Priessnitz was impotent against their wealth and influence. He was declared to be illegally tampering with the public health, and ordered to be arrested. From a sentence so manifestly partial and unjust, Priessnitz appealed to the tribunal of Brunn. This judicature reversed the judgment of the Syndic, and decided that, as it appeared Priessnitz made use of nothing in his practice except water, he was at liberty to pursue it. His persecutions did not terminate here; the

faculty still followed him; their ancient and cherished system was in danger, and the arrogant innovator must be silenced. He was complained of before the tribunal of Wiedenau, a neighboring province. His accusers, however, unable to bring any proof, other than such as they had before produced, the complaint was dismissed; but he was forbidden to treat any patients out of his own district. Priessnitz replied, with spirit, that water was free to all, and he would not inquire whence the patients came. But the malevolence of his enemies was sleepless. They resolved that the matter should be brought to the notice of the Court at Vienna. For this purpose, the Medical Faculty there were appealed to. They interfered, and succeeded in bringing the subject before the Emperor Francis. Baron Turckhelm, of the Aulic Council, together with a commission of District and Staff Surgeons, was appointed to proceed to Grafenberg, to make investigations, and report the result. They went strongly prejudiced, both against Priessnitz and his system.

At this time, Priessnitz had at his establishment quite a number of patients, or cure guests, as they are universally termed at Grafenberg; and his success in curing disease, which had baffled the arts of the most eminent of the Faculty, was decisive.

The commission examined his baths, his *leintuchs*, his *switzens*, analyzed the water, and interrogated the badedieners or bath servants, and patients. But nothing was elicited to convict the audacious peasant. The bath tubs were made of wood, the *leintuchs* of linen, the *switzens* of wool, the water was pure and unadulterated, gushing from the thousand springs of the mountain; and to the interrogatories, the badedieners and patients replied, that no agent except water was employed in the treatment. So favorable were the reports made by the commission, that he was permitted not only to continue his practice, but he was authorized to give certificates of inability for service to military officers who might place themselves under his care, with the like effect as staff surgeons—a result of the efforts of his accusers as unexpected as it was galling to them. Instead of his condemnation, which they had confidently anticipated, behold! he was elevated to an equality with themselves. This was too much for endurance. He must be deprived at least of the countenance of the government. In 1834, therefore, after the death of the Emperor Francis, the head of the Department of Brunn was prevailed upon to withdraw it. Priessnitz was advised strongly to make an appeal to Vienna, but, disgusted with this exhibition of petty envy, he refused. It was not long before the military, numbers of whom, from all parts of Europe, were now his patients, assailed the invidious interference of the authorities of Brunn. The ambassadors from the different courts at Vienna were induced to interpose, and Priessnitz was restored to the favor of which he had been so unjustly deprived. But it is a significant sign of the apprehensions entertained of the ultimate triumph of the Water-Cure, that, to this day, all publications in favor of it, and the establishment at Grafenberg, are expressly forbidden in the Austrian dominions, through the influence of the medical fraternity.

Thus terminated in disaster, after thirteen years of opposition, the attempts to destroy the new system. Henceforth, its disciples have only to be true to it, to witness its final consummation.

I am, with sincere esteem, very truly yours,

ANDREW J. COLVIN.

THE science of Phrenology is now in a flourishing condition in Germany; in no other part of the globe has it made equal strides. Besides a journal devoted exclusively to Phrenology, books are being multiplied beyond those on any other subject, sectarian religious publications not excepted.—*National Guardian.*

MISCELLANY.

MY MENTAL HABITATION.

The aid rendered by Phrenology in even all the little affairs of life, and the texts which it furnishes from which to present truth in all its phases, surpass all other sciences and subjects combined. This is admirably exemplified in the following beautiful composition by a member of the Worcester High School, read at their annual examination, and pronounced the best, because woven out of phrenological material.

WORCESTER, July 9, 1847.

MR. EDITOR:—The following piece of composition, by a young lady of the Worcester High School, which was produced on the occasion of the annual examination, I cut from the Christian Citizen. I think your readers will be satisfied, on a perusal of the article, that the praise was not unmerited, and led to believe that the young authoress has long been in the study of her Mental Habitation; and if it meets your views, please give it a place in your Journal.

A. B.

MY MENTAL HABITATION.

I had been for several hours vainly endeavoring to bring my scattered thoughts into a channel, which might result in some ideas, from which to frame a composition. My attention was at length arrested by a low murmuring, which seemed to proceed from the chambers of my mental habitation. My organs had been aroused by my late efforts, and were kindly offering me advice.

Haven't you finished your composition yet? said Combativeness; why, how slow you are! Go on and write. Don't stop to look at every word. I could compose one while you are thinking of a subject.

Caution interrupted this uncomplimentary speech, by saying that he thought it better to delay writing until I was in a better mood for it, lest, by being too hasty, I should spoil a good composition.

Approbativeness agreed with the last speaker, and begged that I would not be offended; but suggested that, unless I was sure of having a production that would elicit much praise, I had better not write at all.

Self-Esteem now stalked forward with an air of so much importance, that I commanded him to remain silent.

Destructiveness, who had worked himself into quite a passion, wondered why I waited; he believed now, the fault was with Language; it was always the way, that when there was writing to be done, that person was never ready to perform his part of the labor.

Do not be too hard upon poor Language, said Benevolence; he works harder to perform his part than all the rest of us.

You might borrow a composition, said Secretiveness; it would save us all much trouble, and none ever need know it. For shame! said Conscientiousness; would you palm off the production of another for your own? Secretiveness, thus repulsed, retired, amidst the laughter of Mirthfulness.

Continuity and Firmness advised me to persevere, and complete a subject once begun.

Don't write much, said Acquisitiveness; it will take too much paper. Yes, chimed in Alimentiveness; people may be tired and want their supper. Inhabitiveness thought "the pleasure of home" would be an excellent subject. Ideality suggested something elegant, refined, and rather poetic. Sublimity

urged the grand and beautiful in nature. Order hoped that I would preserve my sheet from blots, and arrange my ideas systematically.

Veneration now appeared, attended by Faith and Hope; and the assembly was instantly hushed into silence. He advised me to refrain from every thing light and frivolous, and to choose some sacred subject, as prayer. Faith suggested confidence in God. Hope encouraged me to proceed, and pictured to me the satisfaction I should win, when success crowned my efforts.

I listened attentively to all this advice, and came to the conclusion, that since they had manifested such a desire to render me assistance in my need, it was no more than a simple performance of duty to enter their abode, and examine, separately, the capabilities and tendences of the different organs, that I might select from the higher also, those who should guide and control wisely the inferior and more selfish occupants of my mental habitation.

I appointed Conscience, Reason, and Benevolence, chief officers. These I directed to act in concert, and each consult the others on all occasions; to be faithful in the discharge of duty, and oblige the other organs to listen to their dictates, and obey them. I gave Mirthfulness into the charge of Veneration. Hope, I desired to be much with Caution. Faith was to exert an elevating and purifying influence over all.

I charged Veneration never to let the fire of devotion grow dead upon its altar, but, assisted by Faith and Hope, to keep the inner sanctuary pure, a beautiful repository of holy aspirations. Having given these directions, I entrusted the key to Conscientiousness, and left them, resolving that my visits there should be more frequent, for nowhere could I spend an hour more profitably than in gaining a thorough knowledge of the dwellers of my mental habitation. E. E. M.

TRUTH AND EDITORS.

To confide in our fellow-men, and believe what they utter, is as natural to man as breathing. But for this elementary principle of mind — doubtless the function of a distinct faculty located among the moral organs — no knowledge, no news, no discoveries, could be promulgated among mankind; but all said to us, not previously known, would be unceremoniously repudiated. Especially is it natural to place confidence in PUBLIC and learned men, leaders, and such like — a fact which imposes heavy responsibilities on those who lead off the public mind in politics, literature, and morals. Still more are EDITORS borne down with these responsibilities. How natural for all to receive as true whatever is seen in PRINT, and how exceedingly difficult for readers to divest themselves of this confiding feeling.

Nor should caterers for the public EVER trifle with this sacred trust, voluntarily assumed, in and by the fact of their writing for the press. For such to disseminate error, is a perfect outrage upon human nature. For them to put forth what they do not KNOW to be as represented, is wicked. Nor can too much care be exercised to promulgate nothing but TRUTH.

These remarks apply to all editors, political, literary, and promiscuous, but to none as forcibly as to religious. They especially should guard most assiduously against the promulgation of error. To what do men look up with as much deference as to their religious leaders? What impressions exert a control over opinion, conduct, and mind, to compare with those wielded by this class of public men? What a mighty influence for evil a single religious editor can wield; and the more so, in case his circulation is large. Besides, how incongruous for a professed follower of Christ to either work evil or disseminate

error? Does the Bible ever shrink from "declaring the WHOLE truth, whether men will hear or whether they will forbear?" For a Christian leader to follow in the popular wake, and make a gain of religion by a time-serving truckling to public opinion — what is more weak or wicked? For miscellaneous editors to do this is most reprehensible, yet for pretended CHRISTIAN editors to cater to the vox populi, is most despicable. Yet how many do it. An illustration.

"Fascination," written by a zealous religionist, Dr. Newman, was taken to Mr. B., editor of the E——, with the request to notice it. Editor B. was intimately acquainted with Dr. N., and knew him to be thoroughly "orthodox," according to the faith of editor B., and even an enthusiastic defender of the "New School" Congregational doctrines advocated by his paper. When editor B. observed the imprint, "Fowlers & Wells," he apostrophised, "What! you let that infidel firm publish your books? Shame on you for having any thing to do with these heretics!" "But," replied Dr. N., "you yourself, according to your own previous admissions to me, believe in Phrenology." Editor B. replied, energetically, "No matter what I believe, sir; the PEOPLE don't."

Call you such mean and wicked suppression of truth, and truckling to "the people," Christianity? I call it virtual blasphemy. It is a point blank denial of God, by repudiating his works. Has that human being one claim to be considered even a man, much less a Christian, who will utter such a heathenism? What should more effectually rouse the virtuous indignation of every moral man, religious and worldling? And what must the irreligious think of Christianity, when its great guns thus profane the holy sanctuary of eternal truth? Nor is editor B. "solitary and alone." Editor P., of the Observer, is his illustrious coadjutor; and their sub-leaders all over the land are following in their "illustrious" footsteps. This, in connection with conservative bigotry, shows why the religious press of our country is down with such triple vengeance upon Phrenology. They study "the PEOPLE" — that is, THEIR "people" — their antiquated elders and deacons, and conspicuous, but old-fashioned laymen; and folding up and stifling their own inner convictions of truth, they serve up to "my people" what "my people love to have set before them," and chucklingly pocket the spoils. Out upon such sanctimonious hypocrisy! Is it any wonder that infidels are multiplying thus apace? Rather infidels than such pseudo Christians! How long shall these things be?

Not long; no longer than till men shake off the trammels and cease to follow leaders. Let such lying editors lead their blind but zealous followers into all error, instead of "all truth," but let those who have mind, use it. Would to God my countrymen were truly independent; would shake off blind subserviency to ALL leaders, as such — political, scientific, religious, miscellaneous — and do their OWN thinking. Be freemen in this the most important sense of that term, and stand on your own foundations. Do not let me lead you in Phrenology, or your minister or editor in morals; but investigate and decide for your own selves.

And men ARE doing this faster than editor B. thinks for. Sooner than he supposes, he and his paper, though the third largest in circulation in our city, will be weighed in the balance, and put where he now puts his own convictions of phrenological truth — "no matter" where, so that it is only out of sight.

CONSCIENTIOUSNESS.

The following is a beautiful illustration of Conscientiousness, fully developed, and of the old adage, that honesty is the best policy.

How simple and beautifully has Abd-el-Kadir, of Ghilon, impressed us with the love of truth in a story of his childhood. After stating the vision which made him entreat of his mother to go to Bagdad, and devote himself to God, he thus proceeds:

I informed her of what I had seen, and she wept; then taking out eighty dinars, she told me I had a brother, half of that was all my inheritance; she made me swear, when she gave it to me, *never to tell a lie*, and afterward bade me farewell, exclaiming—"Go, my son, I consign thee to God; we shall not meet until the day of Judgment."

I went on well, till I came near Hamandnai, when our Kafillah was plundered by sixty horsemen. One fellow asked me "what I had got?" "Forty dinars," said I, "are sewed under my garments." The fellow laughed, thinking, no doubt, I was joking with him. "What have you got?" said another; I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood.

"What property have you got, my little fellow?" said he.

"I have told two of your people already," I replied; "I have forty dinars sewed in my garments."

He ordered them to be ripped open, and found my money.

"And how came you," said he, in surprise, "to declare so openly, what had been so carefully concealed?"

"Because, I replied, "I will not be false to my mother, to whom I have promised *I never will tell a lie!*"

"Child," said the robber, "hast thou such a sense of duty to thy mother at thy years, and am I insensible at my age, of the duty I owe to my God? Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it." He did so. His followers were all alike struck with the scene.

"You have been our leader in guilt," said they to their chief; "be the same in the path of virtue." And they instantly, at his order, made restitution of their spoil, and vowed repentance on his hand.—*History of Persia.*

We clip the following from the New York Weekly Tribune, of March 1st:

APPRENTICES WANTED.—Four able-bodied young men, from sixteen to eighteen years of age, can have an opportunity, by applying to the subscriber, of learning the art of Moulding in Sand for Iron Castings. They will be required to serve four years, and board in my own family. They must pass a phrenological examination, and be approved by Messrs. Fowler & Wells, 131 Nassau street, N. Y. My business is believed to be a healthy one. They will be allowed the privilege of access to a good Library, the reading of at least six weekly newspapers, and attendance on a Lyceum. The common wages for journeymen in this business are from $16 to $35 per month and board.

JONATHAN LEONARD.

LORD BYRON'S HEAD.

The author of "Pen-and-Ink Sketches" of Poets, Preachers, and Politicians, which is reviewed in the Athenæum of 29th August, 1846, states that he saw in the house of Sir Edward Knatchbull, the dead body of Lord Byron, when brought to London, in 1824. "The head of the poet," says he, "was covered with short, crisp, curling locks, slightly streaked with grey hairs, especially over the temples, which were ample and free from hair, as we see in the portraits. The face had nothing of the appearance of death about it; it was neither sunken nor discolored in the least, but of a dead, marble whiteness; the expression was that of stern quietude. The forehead was high and broad; indeed, the whole head was extremely large."

NOTICES OF NEW BOOKS.

Under this head our readers may look for a brief notice of new publications. We cannot devote our pages to an extensive review of any work, but simply announce the fact of their publication.

THE EYE: Or, the Physiology and Anatomy of the Organ of Vision; containing Rules for the Preservation, Improvement, and Restoration of Sight. With Remarks on Near Sight and Aged Sight, on Optics, and the use and abuse of Spectacles, etc., etc. By JAMES W. POWELL, M. D.

The above is the title of an excellent work. It is based on Physiological Science, and contains much valuable advice, relating not only to the Eye, but to a variety of other subjects. The author takes strong ground against the use of tobacco, and other stimulants. Bathing, exercise, diet, and physical education, are briefly considered; and, as a whole, we cordially recommend it to our friends and the public generally. Octavo, pp. 140. Mailable. Price 50 cents.

THE AMERICAN DRAWING-BOOK: A Manual for the Amateur, and Basis of Study for the Professional Artist: especially adapted to the use of public and private Schools, as well as home instruction. By J. G. CHAPMAN, N. A.

We cannot too strongly urge young people to acquaint themselves with this valuable art. By the aid of the work, and a few moments' practice each day, every one may learn to draw correctly. We fully coincide with the views of W. C. BRYANT, Editor of the New York Evening Post, who says—"I have examined, with great pleasure, 'Chapman's American Drawing-Book.' The execution of the work, in every respect, has struck me with an agreeable surprise. The method appears to me admirable: the directions are clear, ample, and, I think, extremely judicious; while the engraved illustrations are as beautiful in design and execution, as they are calculated to be useful to the learner. It is the best book on Drawing I ever saw; and I have heard artists, whose opinion is of infinitely more value than mine, say the same thing. I think the public will owe Mr. Chapman a great obligation for employing his fine talents in the production of a book which promises to be of so much general utility." This work is particularly adapted to those who wish to learn to draw heads, as it contains full instructions on this important point. Mailable. Price 50 cents.

MESMER AND SWEDENBORG: Or, the Relation of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg. By GEORGE BUSH. Second edition. Mailable. Price 62½ cents.

This work has already passed through one edition, and a second called for. The reputation and high literary acquirements of Professor Bush are too well known, both in Europe and America, to require further notice from us. The following is from the table of contents:

Swedenborg's own State psychologically viewed—The more obvious Mental Phenomena of Mesmerism—Transfer of Thought—Phantasy—Spheres—Memory—Magnetic Vision—Clairvoyance—Magnetic Hearing—Repugnance to Names—Truthfulness—Conclusion—Revelations of A. J. Davis—The Seeress of Prevorst—Distinction of Soul, Body, and Spirit—The Nerve-Spirit—The Sun Circle and the Life Circle—Separate Functions of the Soul and Spirit—The Language of Spirits—On Spirit-Seeing—Growth of Infants in the other Life—State of the Heathen in the other Life—The Forms of Spirits—Spirits seen by a Spiritual Eye—The Illuminated Eye—Swedish Document on Animal Magnetism—Trance of Rev. William Tennent.

RELICS FROM THE WRECK OF A FORMER WORLD: Or, Splinters gathered on the Shores of a Turbulent Planet: proving, to a demonstration, the vast antiquity of the Earth, and the existence of Animal Life of the most fantastic Shapes, and the most elegant Colors, rivalling those of the Rainbow, millions of years before the appearance of man. With an Appendix on the Scenery in a patch of Infinite Space. To which is added, Accounts of the most wonderful bodies and substances that have fallen from heaven in all ages of the world; with an Analysis of each. Illustrated.

This is one of the most curious of books. The following, from the preface, together with the title above, will give a tolerably correct view of the contents of the work. "It is intended to furnish a general view of the leading appearances of PHYSICAL NATURE—the Economy of the Heavens and the Earth—deduced from Milner's 'Gallery of Nature,' Mantel's 'Medals of Creation,' and other authentic sources. Geology and Astronomy are, in truth, Sciences whose discoveries have realized the wildest imaginings of the Poet, and whose REALITIES infinitely surpass, in grandeur and sublimity, the most imposing fictions of romance." The work contains a Memoir of Galileo, which will be found intensely interesting. Mailable. Price 25 cents.

GUARDIAN SPIRITS: A Case of Vision into the Spiritual World. Translated from the German of H. Werner, with parallels from Emanuel Swedenborg. By A. E. FORD.

This is a remarkable case of Magnetic experiment merging into what may be termed a spiritual revelation of many of the facts and laws of the ulterior sphere of human existence. It illustrates, in a very interesting manner, the Scriptural doctrine of tutelary angels, and the peculiar mode in which they perform their offices of mercy toward the children of men on earth. While the Psychological disclosures are exceedingly striking, the moral tone of the book is admirable. It goes decidedly to prove that our future destiny is governed by the observance or infraction of the fundamental laws of being which are operative in the present world. The perusal can scarcely fail to leave the reader both wiser and better. Price 50 cents.

The above works may be ordered from the Journal office, and received by mail

ARTICLE XLIV.

THE PHRENOLOGICAL AND PHYSIOLOGICAL ORGANIZATION OF ELIHU BURRITT, THE LEARNED BLACKSMITH, ILLUSTRATED WITH A LIKENESS.*

No. 42. ELIHU BURRITT.

THE mental characteristics of this remarkable man are so extraordinary, that, Phrenology being true, we have a right to expect his phrenological organization to be correspondingly developed, and examination

* This likeness was copied from the People's Journal.

shows that it is so. What his intellectual capacities and characteristics are, will be seen from the accompanying letters of Mr. B. and Dr. Nelson.

From the Southern Literary Messenger.

THE LEARNED BLACKSMITH.

We invite the attention of the public to the subjoined communication of Dr. Nelson, of this city, accompanied by a letter to him from Mr. Burritt, already distinguished by Governor Everett as the learned blacksmith of Massachusetts. Mr. Burritt's extraordinary acquirements, under the peculiar circumstances of his life, are only equalled by the modesty with which he shrinks from notoriety. We doubt whether there is a parallel instance on record, of the same application to mental improvement, under such striking disadvantages. The most learned linguist now living, we believe, is Mezzofanti, the Professor of Oriental Languages in the University of Bologna, in Italy. He is said to speak and write fluently, eighteen ancient and modern languages, and twenty-two different dialects of Europe; but Mezzofanti has not been obliged to labor one third of his time at the anvil for subsistence. Lord Byron said of him, "he is a monster of languages — the Briareus of parts of speech — a walking polyglot; and one who ought to have existed at the time of the tower of Babel, as universal interpreter." What would Lord Byron have said to the self-taught Massachusetts linguist, whose wonderful acquisitions have been treasured up amid toil and poverty, and in those intervals which are usually devoted to repose or recreation? If any of our readers should be incredulous in this matter, we need only refer them to the address of Governor Everett, and also to the personal testimony and observation of Dr. Nelson, of whom it may be said that no declaration of ours is necessary to entitle his statements to the fullest confidence.

To the Editor of the Southern Literary Messenger:

With a few friends, who have seen the following communication, I entirely concur in the opinion that it ought to be given to the public. It is a brilliant, an unsurpassed example, of what may be achieved by persevering application to study. To all persons, especially to the young mechanics of our country, it may prove a beacon of light to guide them to higher destinies, by a diligent improvement of their "little fragments of time."

Of the verity of the statement made by the writer, there cannot be a doubt. In the summer of 1838, Governor Everett, of Massachusetts, in an address to an association of mechanics in Boston, took occasion to mention that a blacksmith of that State had, by his unaided industry, made himself acquainted with FIFTY LANGUAGES. In July of the following year, I was passing through Worcester, the place of his present residence, and gratified my curiosity by calling to see him. Like any other son of Vulcan, Mr. Burritt was at his anvil. I introduced myself to him, observing that I had read with great pleasure, and with unfeigned astonishment, an account of him by the Governor of his State, which had induced me to take the liberty of paying him a visit. He very modestly replied that the Governor had done him more than justice. It was true, he said, that he could read about fifty languages, but he had

not studied them all critically. Yankee curiosity had induced him to look at the Latin grammar; he became interested in it, persevered, and finally acquired a thorough knowledge of that language. He then studied the Greek with equal care. A perfect acquaintance with these languages had enabled him to read with facility the Italian, the French, the Spanish, and Portuguese. The Russian, to which he was then devoting his "odd moments," he said was the most difficult of any he had undertaken.

I expressed my surprise at his youthful appearance. He informed me that he was but TWENTY-SEVEN YEARS OF AGE, to which statement I gave ready credence; that he had been constantly engaged at his trade, from boyhood to that hour, and that his education previous to his apprenticeship had been very slender.

Mr. Burritt removed from a village near Hartford, in Connecticut, where he was born, and where he learned his trade, to Worcester, to enjoy the benefit of an antiquarian library, stored with rare books, to which the trustees gave him daily access. "Yes, sir," said he, "I now have the key to that library," showing it as if it were the most precious jewel, the real key to knowledge; "and there I go every day and study eight hours. I work eight hours, and the other eight I am obliged to devote to animal comforts and repose."

The stage drove up, and I most reluctantly left him, exacting, however, a promise that he would write me some account of himself, of his past and present studies.

The following is the first, but not the only letter, he has done me the favor to write. I have assurance that Mr. Burritt would not be so false to his professions as to object to its publicity. But I am equally well assured that it will give him more pain than pleasure.

TH. NELSON.

RICHMOND, February 4, 1840

WORCESTER, Mass., December 10, 1839.

DEAR SIR:—I sit down to write to you, under a lively apprehension that you will accept of no apology that I can make for my long silence. But before you impute to me indifference or neglect, I beg you, my dear sir, to consider the peculiar nature of my occupations, to reflect that my time is not at my disposal, and that my leisure moments are such as I can steal away from the hours which my arduous manual labors would incline me to allow to repose. I deferred writing some time, thinking to address you a letter on your return from the Springs; but the nature of my business became such, in the fall, that I was compelled to labor both night and day up to the present time, which is the first leisure hour I have had for several months. I cannot but be gratefully affected by the benevolent interest which you manifest in my pursuits, both in our interview in Worcester, and in the letter for which I am indebted to your courtesy and kind consideration. I thank you most cordially for those expressions of good will. They are peculiarly gratifying, coming as they do from one whose personal acquaintance I have not long had the means and pleasure of enjoying; a fact which proves, I fear, that I have been thrust before the world very immaturely. An accidental allusion to my history and pursuits, which I made, unthinkingly, in a letter to a

friend, was, to my unspeakable surprise, brought before the public as a rather ostentatious *debut* on my part to the world; and I find myself involved in a species of notoriety, not at all in consonance with my feelings. Those who have been acquainted with my character from my youth up, will give me credit for sincerity, when I say that it never entered my heart to blazon forth any acquisition of my own. I had, until the unfortunate *denoument* which I have mentioned, pursued the even tenor of my way unnoticed, even among my brethren and kindred. None of them ever thought that I had any particular GENIUS, as it is called; I never thought so myself. All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds the ant-heap, particle by particle, thought by thought, fact by fact. And if I ever was actuated by ambition, its highest and farthest aspiration reached no farther than the hope to set before the YOUNG men of my country an example in employing those fragments of time called "odd moments." And, sir, I should esteem it an honor of costlier water than the tiara encircling a monarch's brow, if my future activity and attainments should encourage American WORKING-MEN to be proud and jealous of the credentials which God has given them to every eminence and immunity in the empire of mind. These are the views and sentiments with which I have sat down night by night, for years, with blistered hands and brightening hope, to studies which I hoped might be serviceable to that class of community to which I am proud to belong. This is my AMBITION. This is the goal of my aspirations. But not only the PRIZE, but the whole COURSE, lies before me, perhaps beyond my reach. "I count myself not yet to have attained" to any thing worthy of public notice or private mention; what I MAY DO is for Providence to determine.

As you expressed a desire in your letter for some account of my past and present pursuits, I shall hope to gratify you on this point, and also rectify a misapprehension which you, with many others, may have entertained of my acquirements. With regard to my attention to the languages, a study of which I am not so fond as of mathematics, I have tried, by a kind of practical and philosophical process, to contract such a familiar acquaintance with the head of a family of languages as to introduce me to the other members of the same family. Thus, studying the Hebrew very critically, I became readily acquainted with its cognate languages, among the principal of which are the Syriac, Chaldaic, Arabic, Samaratan, Ethiopic, etc. The languages of Europe occupied my attention immediately after I had finished my classics; and I studied French, Spanish, Italian, and German, under native teachers. Afterward, I pursued the Portuguese, Flemish, Danish, Swedish, Norwegian, Icelandic, Welsh, Gælic, Celtic. I then ventured on farther east into the Russian empire, and the Sclavonic opened to me about a dozen of the languages spoken in that vast domain, between which the affinity is as marked as that between the Spanish and Portuguese. Besides those, I have attended to many different European dialects still in vogue. I am now trying to push on eastward as fast as my means will permit, hoping to discover still farther analogies among the oriental languages, which will assist my progress. I must now close this hasty, though long letter, with the assurance of my most sincere respect and esteem.

To TH. NELSON, M. D. ELIHU BURRITT.

The ORGANS which should be developed, in order to confer these capabilities, are Individuality, Eventuality, Form, Size, Locality and Comparison, aided by Language, Order, and the mental motive temperament. Language, many would suppose, should rank first; but a close analysis of his mental powers shows us that this is not the case. He does not speak, but only READS these languages. Nor is he a fluent speaker or ready writer, though he is fair in both these respects. He knows the rules, grammatical construction, forms of words, etc., of these languages, and these functions are performed mainly by Individuality, Eventuality, Locality, Form, Size, and Comparison, and all these organs are enormous.

In 1841, L. N. Fowler took a cast of his head, from which we write this phrenological delineation. As large a development of Form as he possesses, I have rarely ever seen, and the power it confers of retaining the SHAPES of letters and words, constitutes his principal aid in his lingual pursuits. Besides recalling single words, it enables him to remember synonymous words, and those which have a kindred origin, both in individual dialects and in different languages; and hence that facility which he mentions, of learning generic languages, after he knows one of a family.

Recollection of the DEFINITIONS of words depends on Eventuality, another of those powers so remarkable in his character. This organ should therefore be prodigious; and so it is. I have never seen its equal. The coincidence between head and character is therefore PERFECT in this respect, also.

In addition to the aid rendered by Eventuality, in his lingual pursuits, this organ confers a retentiveness of historical and literary memory, probably unequalled in the world. What he knows once, he knows always. No man living, probably, has at command an amount of general knowledge and matter of fact information, ranging from the earliest history of the world all along down to the present time, to compare with his. He apparently knows EVERY thing, another coincidence between his extraordinary Eventuality in head and character. Let the opposers of our science either answer this fact, or else admit its phrenological conclusion.

That passionate thirst after knowledge which induced him to put forth such energetic efforts to acquire it, has a kindred origin—immense Eventuality.

Language is fully developed, yet does not compare in size with these other organs; and accordingly, though he is a good writer, and lectures well from memory, and even speaks well extemporarily, yet he is often equalled, and even excelled, in these respects.

The retreating of his forehead at Causality, is quite apparent, and consequently he is neither deep nor profound. Still, he is practical,

apt, appropriate, and quick of perception, as well as admirable in his comparisons, illustrations, similes and analysis of facts—powers conferred by his immense Perceptives and large Comparison.

Order and Calculation are large in his head, and these respective faculties he evinces in character. In short, the correspondence between his head and character is PERFECT. Of all the heads and busts I ever examined, his furnishes the most perfect coincidence between head and character, because both are so EXTREME and ALIKE. Skeptics in Phrenology, do not evade this palpable phrenological fact, but, like lovers of truth, admit the results to which it evidently leads.

His Ideality is well developed in head and character.

No. 43. SIDE VIEW

It remains to notice his moral organs. The accompanying profile engravings of him show a high head, and narrow at the base; or, a great development of the moral organs, with small selfish propensities. His labors are eminently labors of LOVE. In every good work he acts a leading part. He is exerting a most excellent influence, and doing immense good. His talents are controlled by his higher faculties. He is a true philanthropist. Long may he live to shed benign influences on his race.

Our profile view also shows very large social organs, and hence those strong personal friends he makes, and also that expansive love for his fellow man which he evinces. He abominates war, and would "take Quebec by ships of PROVISIONS, instead of ships of war," and bind our race in one great bundle of love, by indissoluble bonds of fraternal affection.

His ambitious organs are likewise large, yet they take an intellectual and moral direction. They simply fit him to take a leading part, and

sustain him in his public capacity, but do not raise Elihu Burritt above his cause. On the other hand, he is rather modest, yet firm and dignified, and well qualified to lead off the public mind. May such men be multiplied till they stay the popular tide of evil and depravity, in high places and low, which now abounds.

The history of Burritt's ancestry and relatives, shows that his intellectual capacities are HEREDITARY, as seen in the following extract from "Hereditary Descent."

"His maternal grandfather, HINSDALE, was a remarkable man, intrusted with town offices, a great READER, and with only ordinary advantages, possessed himself of an extraordinary fund of knowledge.

"Burritt's BROTHER, author of that excellent astronomical treatise, the "Geography of the Heavens," inherits a like insatiable thirst after knowledge, and facility in acquiring it, besides being extensively erudite.

"A SISTER and a MATERNAL NEPHEW are also endowed with a similar power of memory, and passion for reading, as well as capability of storing their minds with knowledge.

"One of this learned family, I think Elihu's brother, literally KILLED himself by study, in which he progressed with astonishing rapidity. This wonderful love of learning, and capability of retaning it, will undoubtely be found to have been handed down to the Hinsdales, and throughout the various branches of their descendants, as far as it can be traced."

ARTICLE XLV.

COMBATIVENESS: ITS DEFINITION, LOCATION, ADAPTATION, AND CULTIVATION.

ENERGY; RESISTANCE; SELF-PROTECTION; DEFENCE in general; personal COURAGE; presence of mind; OPPOSITION; DETERMINATION; BOLDNESS; RESOLUTION; GET-OUT-OF-MY-WAY; LET-ME-AND-MINE-ALONE; RESENTMENT; ANGER; a THREATENING, CONTARY spirit.

LOCATED an inch and a half behind the tops of the ears, on the line drawn to find Parentiveness.

LARGE Combativeness imparts resolution, determination, fearlessness, and a disposition to grapple in with obstacles, and drive through whatever opposes our progress. Small Combativeness renders its possessor so amiable and good as to be good for nothing. The idea that this faculty renders those who have it large ill-natured, surly, contentious, contrary, fault-finding, pugnacious, rowdyish, and inclined to "knock down and drag out," is incorrect. That it often does all this, and much more to the same effect, is readily admitted; yet these are its PERVERSIONS, not its legitimate functions. Its precise nature and office are disclosed by its adaptation and cultivation. If man had been placed in a state of being in which not only every thing he requires had been furnished, paradise-like, at his hands, but also which required no tilling, and no effort what-

ever in either the physical or moral world, this faculty would not have been needed, because it would have had nothing to do. But, so far therefrom, he is placed in a state of being which requires a perpetual struggling against the winds of opposition and the tides of difficulty. We were placed here to "till the earth and to keep it;" and in what does this consist but in removing a constant succession of opposing obstacles, and a constant coping with physical obstructions? Even at manual labor, those without Combativeness would not earn their salt, because they take hold of every thing, if they take hold at all, with an "O, I can't if I try!" which prevents even their trying, and renders them inefficient and helpless. But large Combativeness creates an "I-CAN-AND-I-WILL," which lays hold of every thing with a determination which will not submit to be foiled—which jerks every thing undertaken right straight along, in double quick time, just as the steam car does the train. Thus, if only a log is to be lifted, or stone removed, large Combativeness catches hold of it and hurls it out of the way, with a "that's nothing," "I can do more than that;" while small Combativeness waits, and looks, and considers whether it can be done, and finally gives it up as impossible. This organ is intimately connected with the hands; hence those in whom it is large, when they do strike, strike much harder than they suppose, because of that vim and might which this faculty imparts to the blow.

In the moral world, too, obstacles are to be overcome. Men are not angels. To accomplish or enjoy, we must push our projects straight through an almost unbroken series of obstacles, and urge our way along through life. The tame and passive can never do, become, or enjoy, any thing, but will be a burden to themselves and those on whom they depend. Those who want any thing in this life must help THEMSELVES to it, or go without it; and those who require protection must protect their OWN interests. Other people have their hands full of their own affairs. Thus, a pusillanimous boy is imposed upon. He cowers down and snivels out, "I'll tell ma!" yet before "ma" can take his part, the aggressor is off. But this organ gives that determined energy which says in act, and which all understand perfectly, "Take care how you invade my rights;" "know that I'm no chicken."

Its influence on the voice, in conversation and public speaking, is in keeping with, and illustrates, this its general force-imparting influence on the character. Large Combativeness is to words and their enunciation what a full charge of powder is to a ball, namely, it hits each word a propelling thump as its comes out, and expels it with such force as to strike the auditors, as it were, with unction and emphasis, so as to command attention, and make and leave a distinct impression; whereas small Combativeness lets the words drawl slowly and fall tamely at the speaker's, or rather whiner's, feet. Its influuence on the style of writers is similar, and it causes both writer and speaker to use words of a harsher and more positive import. Much of that positiveness of manner and boldness of expression usually attributed to self-esteem is caused by this faculty.

Its influence in urging forward the truth, driving reforms, and exterminating existing evils, may be inferred from its other influences on character, as just explained. No man can be a reformer without it. Those in whom it is deficient are as tame and powerless in the intellectual and moral world as in the physical. In short, when large, it infuses into

all its possessor says, does, and is, a spirit of boldness, daring, resoluteness, courage, vigor, tone, efficiency, defence, unflinching determination, defiance, and LET-ME-AND-MINE-ALONE, as well as GET-OUT-OF-MY-WAY, which wards off all imposition, breaks through all opposition, and overcomes all obstacles.

A faculty thus indispensable to success should by all means be cultivated; for what can you accomplish or become, without it? And to develop it, EXERCISE it. Never indulge an "I can't." Never allow yourself to be beaten, provided you are right—a point you should determine upon before you begin. Do not be so faint-hearted as not to try, but make a bold—though always judicious—push, and then follow up so energetically as to carry all before you. None of this tame pusillanimity which palsies effort, but be resolute. Do not stop to enumerate all the little obstacles in your path, but carry them by storm. And speak out as fearlessly and emphatically as though you MEANT all you said, and intended to make others feel it. Not with impudence, but with force. And carry this state of mind throughout all you say, do, and are.

Especially to cultivate this faculty, strenghten the body, and tone up the general health, directions for which were given in "Physiology;" because whatever strenghtens it thereby invigorates the brain. As to fever, the body inflames and perverts the propensities; so to improve the former, strengthens, but does not vitiate, the animal organs.

Combativeness often requires to be thus cultivated in children and youth. When a child breaks down under trifling obstacles or opposition, and cries when scolded or told to do different things, or considers mole-hills mountains, and gives up easily to difficulties, or when a young man waits and hesitates as to what kind of business to engage in, or, after he has chosen his profession, sits down and waits for business to come to him, or is disheartened and always telling under how many disadvantages he labors, or how others impose on him, this organ in both requires to be cultivated. And to do this, never break down upon them, or find fault, or tell them how much better if they had done thus and so, but encourage them in regard to the future. Keep them doing, and tell them they can, if they only TRY. As long as you do it all for them, they will do nothing for themselves; but so manage as to COMPEL them to rely on THEMSELVES, and elbow their own way along through life. Even to provoke such will not do them much damage, provided you do not carry it so far as to break down and subdue their spirit, but only just far enough to make them resent the imposition. Indeed, I have often seen people made much better by being maddened—seen their pains, headaches, and other physical and mental maladies dispelled by effectually rousing a combative, self-protecting spirit.

To overcome, this is its specific function. Hence, to increase its action, encourage them to overcome something. Do not give them so much to do as to dishearten them. Rally their courage. Tell them they can do it if they try. Show them that by putting the matter right through they they will gain this and that desirable end. Above all things, do not wait on them in little matters, or fuss over them, or baby them, or let others do for them, but incite them to fall back upon their OWN energies, and consummate their OWN wishes and purposes. And when such, or almost any children, fall or hurt themselves, instead of picking them up,

let them pick themselves up, unless severely hurt, and instead of sympathizing or condoling piteously with them, encourage them by telling them it is only a trifle, to not mind it, but to jump up and try it again. To pity them makes them think their misfortune is greater than it is, and predispopses them to break down under trials, whereas, since all are exposed to reverses or calamities, children should early be fortified against them by being encouraged to bear up with heroic fortitude against the minor reverses of youth. Pity rather breaks them down and discourages, whereas fortitude to buffet adversity manfully is a most essential element of success and happiness, and should be infused into them from the cradle all along up through life.

Though Combativeness, in its normal function, should often be encouraged in children, fretfulness, temper, contention, wrangling, hating, and this whole class of mental operations, are PERVERSIONS of this faculty, and therefore wrong. This brings us to discuss its abuses and due regulation. When excessive, or perverted, or not governed by the higher faculties, it degenerates into pugnacity, gives a quick, fiery temper, and engenders contentious, ungovernable, fault-finding, cross, and ugly feelings and conduct, and sometimes leads to rowdyism, fighting, mobocracy, tumult, etc. From its excessive or perverted action spring most of the bickerings, contentions, law-suits, wranglings, threatenings, animosities, litigations, abusiveness, polemical discussions, wrath, ill-temper, etc., which prevail in society. This is also one of the faculties which curse and swear, of which, however, hereafter.

The contentious are necessarily unhappy, and quarrelsome children are a torment to themselves and to all around them; but "blessed are the peace-makers," for they shall enjoy life. Have readers never noticed how much more agreeable and happy their own feelings and those of the whole family, when a child is mild, pleasant, sweet in looks and words, and good-humored, than when the same child is cross, ugly, fretful, spiteful, disobedient, hateful, and crying half the time? In other words, predominant Combativeness renders its possessor and all around unpleasant and unhappy.

The usual conduct of parents to their children is calculated to excite this organ in the most direct and powerful manner, "and that continually," rather than allay it. Most parents fret, or scold, or blame, or punish their children, daily and almost hourly, and that, too, for things either harmless in themselves, or else perfectly right. For example: children, as is perfectly natural, make a great noise, both with their tongues and feet. This is as it should be. Without action, they die; and nothing contributes more to the development of the child's body, and thereby of the mind, than the noisy plays and prattle of youth. Talking incessantly, hallooing, etc., inflate the lungs, and increase the circulation of the blood, besides developing the muscles—functions of the last importance to them, and for which nature has amply provided in the restlessness and talkativeness of their natures. And yet, fifty times in the day, all their innocent prattle and healthful play are broken in upon by parents and teachers in a combative spirit and tone—"Oh, do hush your eternal clatter!" "Stop that noise yonder, or I'll give you something to make a noise about," (chastise you,) or, "Do be still, children, you'll make me crazy;" or, "There, now sit down and sit still! If you stir, or make another bit of

noise for an hour, I'll punish you," or some similar threat or imperious command. As well punish them for breathing, as for talking or playing boisterously. They cannot avoid the latter any more than they can stop the former. They should not stop. They are but yielding obedience to an irresistible law of their natures, and should be encouraged and facilitated rather than repressed. If they are in your way, let them go out of doors to romp and prattle there: but do not, I beseech you, continually irritate their tempers, by requiring of them what they cannot and should not perform, and then blame or punish them for disobedience.

A child takes hold of a table spread, and thoughtlessly pulls it along till a dish or two falls off; for which he is severely punished, though he intended no harm. Or it is told to bring a tumbler of water, or something else, in doing which it slips down and breaks a dish, or does some other damage. Your own Acquisitiveness is wounded by the loss, and your Combativeness excited, which makes you scold, whereas you should pity. Thus it is that children are blamed for a thousand similar things constantly occurring, when entirely innocent, or deserving commendation. This finding fault just because they do not know how to do things exactly to suit you, or because it is not done exactly as you wish, excites their Combativeness and reverses their Conscientiousness, hence they, too, grow up to find fault, and be ill-tempered. Their Combativeness is kept in a continual ferment, and consequently becomes morbidly and permanently active, and so breaks forth continually upon themselves and even upon inanimate objects.

Or, it may be, that a child hits its toe against a stick, stone, or chair, and falls down and hurts itself. The over-tender mother catches up that which caused the child to fall, and whips or scolds it for hurting "itty sissy." The next day, another child occasions pain to "itty sissy," and she, following the example set by her parent or nurse, of punishing what gives it pain, beats the other child, and gets beaten back again, and a regular quarrel ensues; whereas, if the parent had but taught lessons of forbearance and forgiveness rather than of revenge, the disposition of the child would have been sweet and amiable.

Some, whose Mirthfulness and Combativeness are active, take pleasure in teasing children, just to witness their angry and saucy retorts. This is most pernicious. Children should never be plagued. Parents, if you love your families, remonstrate with those who provoke your children, and if they do not desist, dismiss them. On no account should you suffer the tempers of your children to be permanently soured, and their moral feelings lowered, by being tantalized. Children get much of their ill-temper from being plagued.—SELF-CULTURE.

"The duty of the legislator is simply to conform to natural truth. He is the mere 'minister and expositor of nature.' If Infinite Goodness has ordained the employment of the human faculties for the attainment of happiness, and invited their activity by surrounding them with the means of employment and gratification, human wisdom has but one work to perform, and that is, to reduce the means of happiness to possession according to the natural design."—*Hurlbut.*

ARTICLE XLVI.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. VII.

ANOTHER department of the evils of presidential patronage, exposed in our preceding article on this subject, is the prevailing subserviency to PARTY. Men do not seem to know that they can be any thing but a whig, or democrat, or "third party man." They think they must necessarily espouse a specific party, and then follow that party, wherever it may lead them. And how strenuously the various parties insist on this course. How they protest against all splitting of tickets. How party catch-words are caught up by the whole clique, and resounded throughout the land. How every partisan feels bound to defend every party measure, "right or wrong," and vote for it at the expense of conscience and common sense. Indeed, it has come to that pass, that the voters—the only ones whose will should be regarded—must have no wills of their own, but must submit to be led, blindfolded, by the nose, whithersoever their sovereign lords please. And to this self-abasing requisition our party voters submit like whipped spaniels, and even lick the hand which brandishes the rod in their faces. Fools and cowards all! Have you no wills, no souls, no opinions of your own? Are you such tame poltroons that you do not know how to vote? Must principle—must supreme JUSTICE—be trampled under foot, and that by mere PARTY-ism? Wherein differs party domineering from kingly rule? In what consists the life and soul of republicanism, but in allowing every freeman to cast his vote according to his best judgment? Do the parties allow this? They may, of right, try to persuade one another to vote given tickets; but does it end here? Do they not hold a rod—half a score of terrors, even all they can muster—over voters, and pour out vials of fierce wrath on all who dare to break the "rank and file?" Let the voters of both the leading parties—let the entire machinery of party tactics—answer this question, and then let those who are not mere party pack-horses and abject serfs rise up and resist this crying evil. It is a virtual overthrow of every principle of republicanism, and a practical substitution of monarchy in its stead. It is an appalling evil, against which every true freeman will rise up, and which MUST BE arrested. Who want party leaders to think for them? Those who do are not worthy to be admitted to the blessings of freemen, and are virtual slaves—VOLUNTARY slaves—the most despicable form of servitude. Shame on them! Call yourselves freemen, yet hug party trammels! Great liberty that. Yet those who love their chains are welcome to wear them.

So general has this course become, that party leaders not only count their votes beforehand, as well as afterwards, but impudently thrust upon their parties measures the most barefaced and unjust, and men utterly unprincipled and unworthy. Nor do their tame followers often stop to inquire what they voted for, but, shutting their eyes and opening their mouths, they obediently swallow whatever is put into them. Such voting is worse than monarchy—as much worse as a swarm of little flies is worse than one big one. This "blind-buff" voting has already led us into national sins almost, if not quite, enough to effect the overthrow of our institutions, as the next twenty years will show. We may survive, PROVIDED the honest of all parties open their eyes, and at once forsake party for honesty. RIGHTEOUSNESS alone can exalt a nation. Injustice alone can overthrow our national fabric; and every political act founded in injustice will proportionally affect our national ruin. How much it will require to complete our ruin, need not now be said; but this going for party, right or wrong, will just as surely break our nation to pieces, as it is persisted in. God will let NO sin go unpunished, much less such monstrosities as our own eyes have seen enacted by that very party subserviency we are condemning. As surely as God is just, will these outrages bring national calamities in their wake; and I confess I fear the Rubicon is already crossed. Yet of this in another connection.

One thing let me urge upon every voter, and that is, to put RIGHT above party. Go with your party just as far as it proposes HONEST men and measures, but not one whit farther, for, as far as you do, you are effecting your country's RUIN. Let politicians understand that they must propound only wholesome measures or they will be left in the minority. But as long as they can continue, as now, to succeed, notwithstanding they pursue unjust ends by wicked means, so long will they continue on from one moral outrage to another, till they SWAMP THE NATION, and make shipwreck of the ark of liberty. O, my countrymen, by all the love you bear to liberty—by all the blessings it is showering upon us and our children—be entreated and persuaded to VOTE FOR THE RIGHT. Do not assume those momentous responsibilities without wielding them ARIGHT. Our descendants look to US to steer the ark of liberty into the haven of happiness. This can be done only by voting FOR what is right, and against all that is wrong. God forbid that we should help our rascally politicians wreck this blessed life-boat of our race! O, rise above party, and let every vote be a deposite of intelligence and integrity. Then shall we restore our institutions, and save the world!

MR. GEORGE COMBE, by special invitation, is now lecturing in Germany, on the science of Phrenology. Scarcely an individual who listens ot his profound discourses, fails to become a convert to the glorious science.

ARTICLE XLVII.

THE PHRENOLOGICAL CHARACTER OF ———, AGED ONE HUNDRED AND FIVE YEARS, WITH A LIKENESS.

No. 44. Mr. ———.

Burksville, June 21, 1847.

Messrs. Fowlers & Wells:—Accompanying this communication, is an exact portrait of an old man who died last December, in his one hundred and fifth year. He lived at my house the last few years of his life, so that I had an opportunity to learn his character fully; I saw him die. Now, gentlemen, we have sent you a fac simile of his head, and wish you to give an outline of his general character, as far as you can from the profile, in your most excellent Journal, which, if done correctly, will greatly aid the science in this region. He was well known, and we will send you a history of his character, impartially, when we shall have tested the science.

Yours very respectfully,

J. M. BELKER.

This man's character was strongly marked. His temperament was one of the most flexible and enduring to be found. As the muscular or motive greatly predominated, and was most conspicuous, and the mental was also well developed, he had always been remarkably active, and a most extraordinary worker. All his motions were easy and flexible, so that he was not fatigued by labor. He was also very strong and spry, and very smart, even in advanced age.

His brain partook of the same elasticity and power which characterized his physiology. He was remarkable for his strong common sense, and the originality and correctness of his opinions. His conversation abounded in pithy and witty remarks, and he retained his faculties to the very last, little impaired by age. His memory, especially of olden times, was extraordinary. He excelled in describing what he had seen, and especially persons and places. Few men of his means knew more than he did, or could use their mental powers to better advantage.

He was as methodical as a clock, and always retired, rose, ate, etc., at set times, and departed from his fixed habits with extreme reluctance. He also excelled in mathematics, and in measuring by his eye. If a farmer, every fence, and furrow, and row, must be straight, and every thing true. I think Constructiveness was large, so that he excelled in the use of tools, and could make any thing he set himself about. He also excelled in setting men at work advantageously, and evinced much more than ordinary skill in adapting ways and means to ends. He had a strong and clear mind, was quite witty, and often told humorous stories with much effect.

He was exceedingly cautious, always erred on the side of safety, made few moves, and those always with success, and possessed superior judgment, so that his neighbors flocked to him for advice.

He was a man of stern and unflinching integrity, and always maintained the cause of RIGHT and TRUTH with the utmost steadfastness. Stability and steadfastness were his strongest characteristics.

He was not selfish, not acquisitive, and was no hypocrite, but spoke out his honest sentiments. He was hospitable, but homespun; friendly and cordial, but despised modern ceremonial politeness, yet was one of nature's noblemen in all which appertained to moral worth and true gentility of manners.

He was an eminently social and affectionate man, a fond husband, tender father, most excellent neighbor, perfectly upright in deal, and every way a truly worthy man. This is his phrenological character, as far as this drawing warrants us in detailing it. Will Mr. B. please forward his real one?

P. S In the Editor's work on "HEREDITARY DESCENT," after proving that longevity is hereditary, he proceeds to show that tenacity of life

can be discerned, and to point out its signs, and illustrates this point by referring to a likeness in which the temperament is of the same stamp or cast with that before us.

ARTICLE XLVIII.

CHEMISTRY, AND ITS APPLICATION TO PHYSIOLOGY, AGRICULTURE, AND COMMERCE. BY PROFESSOR LIEBIG.

MANY things contradistinguish this age from all former epochs, but none more than the diffusion of scientific knowledge among the MASSES, heretofore confined to the learned few. The rapid advances made in scientific discoveries, especially in the application of chemistry to physiology, on the one hand, and chemistry on the other, constitute another era in the world's progression, and the knowledge and application of these discoveries—especially those of the great Liebig—will incalculably promote human health and happiness. These discoveries, as applicable to physiology, tell us what elements are consumed in the life process, and by consequence the excess or deficiency of what occasions the various diseases. Nor is it possible now to calculate the advantages yet to be derived from these investigations; for they will soon show what elements to re-supply, and what to remove—as well as how to do both—in order to keep the vital powers in powerful action for a century or two. Such application it is the office of the work before us to make. It takes the results demonstrated, and applies them to both life and agriculture, of which the following is an example.

Let me not apply the principles announced in the preceding letters to the circumstances of our own species. Man, when confined to animal food, requires for his support and nourishment extensive sources of food, ever more widely extended than the lion and tiger, because, when he has the opportunity, he kills without eating.

A nation of hunters, on a limited space, is utterly incapable of increasing its numbers beyond a certain point, which is soon attained. The carbon necessary for respiration must be obtained from the animals, of which only a limited number can live on the space supposed. These animals collect from plants the constituents of their organs and of their blood, and yield them, in turn, to the savages who live by the chase alone. They, again, receive this food unaccompanied by those compounds, destitute of nitrogen, which, during the life of the animals, served to support the respiratory process. In such men, confined to an animal diet, it is the carbon of the flesh and of the blood which must take the place of starch and sugar.

But 15 lbs. of flesh contain no more carbon than 4 lbs. of starch, and while the savage, with one animal and an equal weight of starch, could maintain life and health for a certain number of days, he would be com-

pelled, if confined to flesh alone, in order to procure the carbon necessary for respiration, during the same time, to consume five such animals.

It is easy to see, from these considerations, how close the connection is between agriculture and the multiplication of the human species. The cultivation of our crops has ultimately no other object than the production of a maximum of those substances which are adapted for assimilation and respiration, in the smallest possible space. Grain and other nutritious vegetables yield us, not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, our blood, from which the other parts of our body are developed.

Man, when confined to animal food, respires, like the carnivora, at the expense of the matters produced by the metamorphosis of organized tissues; and, just as the lion, tiger, hyena, in the cages of a menagerie, are compelled to accelerate the waste of the organized tissues by incessant motion, in order to furnish the matter necessary for respiration; so the savage, for the very same object, is forced to make the most laborious exertions, and go through a vast amount of muscular exercise. He is compelled to consume force merely in order to supply matter for respiration.

Cultivation is the economy of force. Science teaches us the simplest means of obtaining the GREATEST effect with the SMALLEST expenditure of power, and with given means to produce a maximum of force. The unprofitable exertion of power, the waste of force in agriculture, in other branches of industry, in science, or in social economy, is characteristic of the savage state, or of the want of knowledge.

In accordance with what I have already stated, you will perceive that the substances of which the food of man is composed may be divided into two classes; into NITROGENIZED and NON-NITROGENIZED. The former are capable of conversion into blood; the latter are incapable of this transformation.

Out of those substances which are adapted to the formation of blood, are formed all the organized tissues. The other class of substances, in the normal state of health, serve to support the process of respiration. The former may be called the PLASTIC ELEMENTS OF NUTRITION; the latter, ELEMENTS OF RESPIRATION.

Among the former we reckon—

Vegetable fibrine.	Animal flesh.
Vegetable albumen.	Animal blood.
Vegetable caseine.	

Among the elements of respiration in our food are–

Fat.	Grape Sugar.	Wine.
Starch.	Sugar of milk.	Beer.
Gum.	Pectine.	Spirits.
Cane Sugar.	Bassorine.	

The most recent and exact researches have established as a universal fact, to which nothing yet known is opposed, that the nitrogenized constituents of vegetable food have a composition identical with that of the constituents of the blood.

No nitrogenized compound, the composition of which differs from that of fibrine, albumen, and caseine, is capable of supporting the vital process in animals.

The animal organism unquestionably possesses the power of forming, from the constituents of its blood, the substance of its membranes and cellular tissue, of the nerves and brain, and of the organic part of cartilages and bones. But the blood must be supplied to it ready formed in every thing but its form—that is, in its chemical composition. If this be not done, a period is rapidly put to the formation of blood, and consequently to life.

This consideration enables us easily to explain how it happens that the tissues yielding gelatine or chondrine, as, for example, the gelatine of skin or of bones, are not adapted for the support of the vital process; for their composition is different from that of fibrine or albumen. It is obvious that this means nothing more than that those parts of the animal organism which form the blood do not possess the power of effecting a transformation in the arrangement of the elements of gelatine, or of those tissues which contain it. The gelatinous tissues, the gelatine of the bones, the membranes, the cells, and the skin, suffer in the animal body, under the influence of oxygen and moisture, a progressive alteration; a part of these tissues is separated, and must be restored from the blood; but this alteration and restoration is obviously confined within very narrow limits.

While, in the body of a starving or sick individual, the fat disappears, and the muscular tissue takes once more the form of the blood, we find that the tendons and membranes retain their natural condition; the limbs of the dead body retain their connections, which depend on the gelatinous tissues.

On the other hand, we see that the gelatine of bones devoured by a dog entirely disappears, while only the bone earth is found in his excrements. The same is true of man, when fed on food rich in gelatine, as, for example, strong soup. The gelatine is not to be found either in the urine or in the fæces, and consequently must have undergone a change, and must have served some purpose in the animal economy. It is clear that the gelatine must be expelled from the body in a form different from that in which it was introduced as food.

When we consider the transformation of the albumen of the blood into a part of an organ composed of fibrine, the identity in composition of the two substances renders the change easily conceivable. Indeed, we find the change of a dissolved substance into an insoluble organ of vitality, chemically speaking, natural and easily explained, on account of this very identity of composition. Hence the opinion is not unworthy of a closer investigation, that gelatine, when taken in the dissolved state, is again converted, in the body, into cellular tissue, membrane, and cartilage; that it may serve for the reproduction of such parts of these tissues as have been wasted, and for their growth.

And when the powers of nutrition in the whole body are affected by a change of the health, then, even should the power of forming blood remain the same, the organic force by which the constituents of the blood are transformed into cellular tissue and membranes must necessarily be enfeebled by sickness. In the sick man, the intensity of the

vital force, its power to produce metamorphoses, must be diminished, as well in the stomach as in all other parts of the body. In this condition, the uniform experience of practical physicians shows that gelatinous matters in a dissolved state exercise a most decided influence on the state of the health. Given in a form adapted for assimilation, they serve to husband the vital force, just as may be done in the case of the stomach, by due preparation of the food in general.

Brittleness in the bones of graminivorous animals is clearly owing to a weakness in those parts of the organism whose function it is to convert the constituents of the blood into cellular tissue and membrane; and if we can trust to the reports of physicians who have resided in the East, the Turkish women, in their diet of rice, and in the frequent use of enemata of strong soup, have united the conditions necessary for the formation both of cellular tissue and of fat.

After thus showing what the vital process consumes, he proceeds to show what substances various crops abstract from the soil, and what kinds of manure will either restore them, or else liberate them by decomposing the soil. The soil contains substances indispensable to the growth of vegetables. Now, if by some chemical process we can decompose this soil, or set free these substances, we can calculate the growth of plants almost at pleasure. On this subject our author discourses thus:

Having in my last letter spoken of the general principles upon which the science and art of agriculture must be based, let me now direct your attention to some of those particulars which will more forcibly exhibit the connection between chemistry and agriculture, and demonstrate the impossibility of perfecting the important art of rearing food for man and animals without a profound knowledge of our science.

All plants cultivated as food require for their healthy sustenance the alkalies and alkaline earths, each in a certain proportion; and in addition to these, the ceralia do not succeed in a soil destitute of SILICA in a soluble condition. The combinations of this substance found as natural productions, namely, the silicates, differ greatly in the degree of facility with which they undergo decomposition, in consequence of the unequal resistance opposed by their integral parts to the dissolving power of the atmospheric agencies. Thus the granite of Corsica degenerates into a powder, in a time which scarcely suffices to deprive the polished granite of Heidelberg of its lustre.

Some soils abound in silicates so readily decomposable, that in every one or two years, as much silicate of potash becomes soluble and fitted for assimilation as is required by the leaves and straw of a crop of wheat. In Hungary, extensive districts are not uncommon where wheat and tobacco have been grown alternately upon the same soil for centuries, the land never receiving back any of those mineral elements which were withdrawn in the grain and straw. On the other hand, there are fields in which the necessary amount of soluble silicate of potash for a single crop of wheat is not separated from the insoluble masses in the soil in less than two, three, or even more years.

The term FALLOW, in agriculture, designates that period in which the soil, left to the influence of the atmosphere, becomes enriched with those

soluble mineral constituents. FALLOW, however, does not generally imply an entire cessation of cultivation, but only an interval in the growth of the ceralia. That store of silicates and alkalies which is the principal condition of their success is obtained, if potatoes or turnips are grown upon the same fields in the intermediate periods, since these crops do not abstract a particle of silica, and therefore leave the field equally fertile for the following crop of wheat.

The preceding remarks will render it obvious to you, that the mechanical working of the soil is the simplest and cheapest method of rendering the elements of nutrition contained in it accessible to plants.

But it may be asked, Are there not other means of decomposing the soil besides its mechanical subdivision? are there not substances, which by their chemical operation shall equally well or better render its constituents suitable for entering into vegetable organisms? Yes; we certainly possess such substances, and one of them, namely, quicklime, has been employed for the last century past in England for this purpose; and it would be difficult to find a substance better adapted to this service, as it is simple, and in almost all localities cheap and easily accessible.

In order to obtain correct views respecting the effect of quicklime upon the soil, let me remind you of the first process employed by the chemist when he is desirous of analyzing a mineral, and for this purpose wishes to bring its elements into a soluble state. Let the mineral to be examined be, for instance, feldspar; this substance, taken alone, even when reduced to the finest powder, requires for its solution to be treated with an acid for weeks or months; but if we first mix it with quicklime, and expose the mixture to a moderately strong heat, the lime enters into chemical combination with certain elements of the feldspar, and its alkali (potass) is set free. And now the acid, even without heat, dissolves not only the lime, but also so much of the SILICA of the feldspar as to form a transparent jelly. The same effect which the lime in this process, with the acid of heat, exerts upon the feldspar, it produces when it is mixed with the alkaline argillaceous silicates, and they are for a long time kept together in a moist state.

Common potters' clay, or pipe-clay, diffused through water, and added to milk of lime, thickens immediately upon mixing; and if the mixture is kept for some months, and then treated with acid, the clay becomes gelatinous, which it would not have done without the admixture with the lime. The lime, in combining with the elements of the clay, liquefies it; and, what is more remarkable, liberates the greater part of its alkalies. These interesting facts were first observed by Fuchs, at Munich: they have not only led to a more intimate knowledge of the nature and properties of the hydraulic cements, but what is far more important, they explain the effects of caustic lime upon the soil, and guide the agriculturist in the application of an invaluable means of opening it, and setting free its alkalies—substances so important, nay, so indispensable, to his crops.

In the month of October the fields of Yorkshire and Oxfordshire look as if they were covered with snow. Whole square miles are seen whitened over with quicklime, which, during the moist winter months, exercises its beneficial influence upon the stiff, clayey soil, of those counties.

According to the humus theory, quicklime ought to exert the most noxious influence upon the soil, because all organic matters contained in it are destroyed by it, and rendered incapable of yielding their humus to a new vegetation. The facts are indeed directly contrary to this now abandoned theory: the fertility of the soil is increased by the lime.

The ceralia require the alkalies and alkaline silicates, which the action of the lime renders fit for assimilation by the plants. If, in addition to these, there is any decaying organic matter present in the soil supplying carbonic acid, it may facilitate their development; but it is not essential to their growth. If we furnish the soil with ammonia, and the phosphates, which are indispensable to the ceralia, with the alkaline silicates, we have all the conditions necessary to ensure an abundant harvest. The atmosphere is an inexhaustible store of carbonic acid.

A no less favorable influence than that of lime is exercised upon the soil of peaty land by the mere act of burning it: this greatly enhances its fertility. We have not long been acquainted with the remarkable change which the properties of clay undergo by burning. The observation was first made in the process of analyzing the clay silicates. Many of these, in their natural state, are not acted on by acids, but they become perfectly soluble if heated to redness before the application of the acid. This property belongs to potters' clay, pipe-clay, loam, and many different modifications of clay in soils. In their natural state they may be boiled in concentrated sulphuric acid, without sensible change; but if freely burned, as is done with the pipe-clay in many alum manufactories, they dissolve in the acid with the greatast facility, the contained silica being separated like a jelly in a soluble state. Potters' clay belongs to the most steril kinds of soil, and yet it contains within itself all the constituent elements essential to a most luxurious growth of plants; but their mere presence is insufficient to secure this end. The soil must be accessible to the atmosphere, to its oxygen, to its carbonic acid: these must penetrate it, in order to secure the conditions necessary to a happy and vigorous development of the roots. The elements present must be brought into that peculiar state of combination which will enable them to enter into plants. Plastic clay is wanting in these properties; but they are imparted to it by a feeble calcination.

At Hardwicke Court, near Gloucester, I have seen a garden (Mr. Baker's) consisting of a stiff clay, which was perfectly steril, become, by mere burning, extremely fertile. The operation was extended to a depth of three feet. This was an expensive process, certainly: but it was effectual.

The great difference in the properties of burnt and unburnt clay is illustrated by what is seen in brick houses, built in moist situations. In the town of Flanders, for instance, where most buildings are of brick, efflorescences of salts cover the surfaces of the walls, like a white nap, within a few days after they are erected. If this saline incrustation is washed away by the rain, it soon re-appears; and this is even observed on walls which, like the gateway of Lille, have been erected for centuries. These saline incrustations consist of carbonates and sulphates, with alkaline bases; and it is well known these act an important part in vegetation. The influence of lime in their production is manifested by their appearing first at the place where the mortar and brick come into contact.

It will now be obvious to you, that in a mixture of clay with lime, all the conditions exist for the solution of the silicated clay, and the solubility of the alkaline silicates. The lime gradually dissolving in water charged with carbonic acid, acts like milk of lime upon the clay. This explains also the favorable influence which MARL (by which term all those varieties of clay rich in lime are designated) exerts upon most kinds of soil. There are marly soils which surpass all others in fertility for all kinds of plants; but I believe marl in a burnt state must be far more effective, as well as other materials possessing a similar composition; as, for instance, those species of limestone which are adapted to the preparation of hydraulic cements—for these carry to the soil not only the alkaline bases useful to plants, but also silica in a state capable of assimilation.

The ashes of coals and lignite are also excellent means of ameliorating the soil, and they are used in many places for this purpose. The most suitable may be readily known by their property of forming a gelatinous mass when treated with acids, or by becoming, when mixed with cream of lime, like hydraulic lime, solid and hard as stone.

I have now, I trust, explained to your satisfaction, that the mechanical operations of agriculture—the application of lime and chalk to lands, and the burning of clay—depend upon one and the same scientific principle: they are means of accelerating the decomposition of the alkaline clay silicates, in order to provide plants, at the beginning of a new vegetation, with certain inorganic matters indispensable for their nutrition.

Then follows matter of a like bearing, calculated to be of the utmost practical value to agriculturists, and which every farmer, especially if young, should understand. In short, the entire work is one of the most useful in our language, and one of the great primary motives which induced the Journal firm to republish it is, that it affords reading of so exceedingly valuable a cast thus more accessible to the public. And to still farther facilitate this end, they offer it at the extremely low price of TWENTY CENTS, trusting for remuneration in a very large sale. It commences with an explanation of the principles of chemistry, so simple that those who know nothing of this science can understand the work fully. It is profound, yet plain; and though eminently scientific, yet it is pre-eminently practical—combinations as rare as valuable.

BENEVOLENCE IN BIRDS.

There is at present in the possession of an individual in this place a male canary of about fifteen years of age, that is unable to feed itself, and to whose musical powers ill-natured time has put a complete stop. On the same floor, but in a separate apartment, is another male canary, a son of the aged bird. This young bird being allowed to leave his cage in the morning, and fly about at pleasure, is in the practice of visiting his old friend, and kindly feeding him as birds feed their young; and this he does several times in the course of the day. He also perches on the cage of his progenitor, and sings with great spirit, no doubt to cheer up his old relative in his declining days. The old bird has a particular way of calling on this prop of his old age when he requires his services, which are given and received with mutual satisfaction.—*Aber. Her.*

MISCELLANY.

PHRENOLOGY "GOING DOWN" IN CINCINNATI, OHIO.

Judging from the following sales of phrenological publications in this Queen City of the West, the science must be "going down," not as says the "Ladies' Repository," but in quite a different way, and by a very different process.

Since January 1st, 1847, up to July 1st, Messrs. STRATTON & BARNARD, of Cincinnati, have purchased from us, of our own publications, phrenological and physiological books to the amount of one thousand seven hundred and fifty-seven dollars and sixteen cents; besides having procured a very large list of subscribers for the AMERICAN PHRENOLOGICAL JOURNAL, which is not included in the bove estimate. They have also recently ordered an edition of several thousand copies of the Phrenological and Physiological Almanac for 1848, for circulation in the West.

Add to this, purchases made by C. CROPPER & SON, of the same city, to the amount of two hundred and seventy-one dollars and ten cents, during the same time, and we have, in all, $2,028 26, in six months time.

These estimates will apply, in proportion, to all the principal places throughout the United States, as well as in Canada.

Truly, Mr. "Ladies' Repository," Phrenology MUST be "dead." Will you not aid in performing its funeral requiem?

The editor of the TIOGA COUNTY HERALD thus discourses on the merits of the science of Phrenology. He is right when he says its doctrines are *generally* received, and that it has only to contend with *ignorance*; for when the light shines, all may see it, who shut not their eyes against it. True, it has suffered in the hands of quacks, and what profession has not? You may find them in the pulpit, in the halls of legislation, or amongst those who practice the healing art.

"The battle between Phrenology and Conservatism *has* been fought; and the greatest danger to which Phrenology, as a science, is now exposed, is the mountebankism of its many ignorant "Professors." Many have taken up the business as a mere speculation, who have no more qualification, natural or acquired, than a bear has for mending watches. By this means, Phrenology has been disgraced, although its doctrines are generally received.

"The books published by Fowlers and Wells are rightly adapted to redeem the science from this opprobrium. They are replete with useful instruction in Physiology and other kindred departments of science. They are written in a good, popular, and manly style—respectful to the prejudices of 'conservatism,' but fearless in exposing its errors."

Mr. L. N. Fowler has recently completed a very successful course of lectures on Phrenology and Physiology, in Bangor, Maine, where a subscription was raised, and an invitation extended by many of the most distinguished citizens, amongst whom was the mayor of that city.

THE WRITING AND PRINTING REFORM.

Any system professing to accomplish this reform, ought not to be received and taught before it has been thoroughly criticised, and found, at least, true to its own principles, if not incapable of useful improvement; neither ought it, when once in vogue, to be rejected for any but gross and radical defects. Comparing Pitman's system, as taught by Andrews and Boyle, with their own (and the correct) standard of characteristics needed, do we find it true to its own principles? Those authors object to the old system (Introduction to Reader, p. 14), that "two or three characters are often used to represent a single simple sound;" and (p. 15) they lay down these principles: "2. No sound must be represented by more than one sign; 3. No sign must represent more than one sound." Again (Introduction to Class Book), "A system of writing, to be perfect, should have ONE UNIFORM METHOD of representing EVERY SOUND of the voice which is obviously distinct." Yet, in the system taught by them, there are two signs (or "methods of representing") for the sound of each of the following letters—*h*, *f*, *v*, *d*, *t*, *th*, *s*, *z*, *m*, *p*; four for each of these three, *r*, *l*, *n*; three for the long sound of *e*, and two for each of the other first-group vowels; and two, at least, for each of the second-group vowels. Thus is principle second outraged. We learn, further, that each of the consonant signs, when half-length, represents two sounds—that of the whole-length sign, with that of *t* or *d*; that there are two signs for the eight terminations, *sis*, *siz*, *ses*, *sez*, etc.; that there are two for *shn*, and one for *zhn*; that there are three signs for the combination *lr*, and one for each of the following, *vr*, *fr*, *thr*, *st*, *str*, *ensis*; that there are thirteen signs for twenty-two prefixes and suffixes; and that there are about 110 signs (each formed of one elementary sign, or, at most, two of them) for nearly 120 words, many of which consist of six, and some even of ten simple sounds. Thus is principle third trampled on. Thus is the learner confused and disheartened. To remove this grievous inconsistency, and thereby greatly facilitate the universal adoption of a reform so desirable, why not keep the reporting style entirely distinct from that of business and correspondence? Many would be phonographers, while comparatively but few could, if they would, become reporters.

Here it is but just to say, that perception of its self-condemned redundancies cannot lessen our warm admiration of those philosophic beauties, such as simplicity of signs, similar sounds represented by similar signs, and place-value of vowel signs, which, like pearl from its ocean-bed, the inventive genius of Pitman has raised from the depths of thought, and wrought into the pillars and frame-work of his system.

A query respecting Phonotypy: must we compromise with heterotypy so injuriously as this system would have us—perpetuating two or more alphabets, when it is so highly important that the written and the printed signs should be the same? For the benefit of the millions yet to become readers, as well as of those who are phonographers, let us have a pure phonotypy. The place-value of signs could easily be retained by means of types forming a straight hair-mark, with the dot or other character attached to it midwise, or at either end, according to the sound required. Few will learn phonotypy who are not also phonographists, and these would much rather see the written characters used likewise in printing.

L. CLOUGH.

EDITORIAL NOTE.—In giving place to, we do not endorse, the above, for we have not time to examine its correctness; but with the general views of Phonography expressed we coincide. We object to Phonotypy. Let us have a COMPLETE reform, and have the same form of letter used in printing employed for manuscript, so that learning one will teach both.

That Pitman's system is yet perfect, none claim. To complete any such

system must be the work of time, and embrace the corrections and additions of "the million." And each of us should do what we can to help forward this reform.

RESULTS OF L. N. FOWLER'S VISIT TO BALTIMORE.

Our readers will remember both this visit itself, and also the lecturer having been urged, by a public resolution, to deliver a lecture on the moral bearings of Phrenology on the Sabbath, with which he complied. The following, extracted from the letter of a Baltimore correspondent of the National Era, an excellent weekly, of the reform stamp, shows that his labors there were not abortive.

"The visit paid to this city, last winter, by L. N. Fowler, appears to have effected something more than that evanescent interest ever naturally produced by earnest advocates of novel systems or truths. A phrenological society was formed soon after Mr. Fowler closed his interesting lectures. This was done without sounding of trumpets, or even advertising in the newspapers; and yet I am able to report that it is not only still in existence, but that its meetings have been kept up regularly ever since, even during the warmest weather of the present summer. These take place twice a week, in a neat hall which has been fitted up by the society, at the corner of Calvert street and Lovely lane, with the double purpose of using it themselves, and letting it to other associations not needing a very large room, such as new divisions of the Sons of Temperance, or unions of the Daughters of Temperance. The Phrenological Society's meetings are held on Friday evening and Sunday afternoon. The Friday meetings are open only to the membership of the society, and such friends as they may see proper to invite. The invitations are mostly, and properly enough, confined to such as are known to feel an interest in Phrenology, inasmuch as they profess to be an association of learners, rather than professors of the science. I have never had the pleasure of being present at any of these practical meetings, if I may so style them, but I have attended a couple of their Sunday meetings, at which the doors are thrown open to any person who may feel an interest in the purposes thereof, and has the moral courage to attend them. At these Sunday meetings, the inquiry is not restricted to Phrenology and Physiology, as at the Friday meetings; but a wide range seems to be given for thought and aspiration. Those who lecture by appointment, or speak under the impulses of the occasion, may discourse on any topic relating to the organization or well being of man, whether in his physical, intellectual, social, or spiritual relations.

"I have spoken of 'moral courage,' as essential for attendance upon Sunday meeetings for objects like the above, and it is so. I doubt not, many a Baltimorean, who learns from my letter, perhaps for the first time, that such a society exists to hold such meetings, will feel the desire to attend, but suppress it instantly, so little self-reliance have most people, amid their dread of public opinion, or their slavish obedience to the dictation of those under whose influence they have been thrown, in their religious associations. This difficulty, the friends of intellectual and spiritual freedom, associated together in this quiet movement, have no doubt anticipated; at any rate, they may expect to continue to encounter it for a time. It had to be met in the establishment of Sunday temperance meetings. It was, at first, a great shock to the religous prejudices of many persons, that a temperance meeting should be held within doors on Sunday; and as to the idea of holding such in a market house, it was deemed sacrilege of the most unquestionable kind! Now temperance meetings are held on that day, all over the land, and are united with by the most orthodox laymen, and even by clergymen. It is true, there are but few of the

last named class in attendance; but it is fair to presume that it is not on account of the day, so much as from a want of proper interest in the great cause which they are designed to promote, for the same lamentable aloofness on the part of the clergy is observable at all the week day meetings of the temperance societies. But not so, as we have seen, with laymen. Many of them have come to entertain and practice upon more liberal views of privilege and duty, with respect to the reform movements of the age; and it is from the ranks of such that truth must expect to secure her truest votaries, whether in the investigation of the science of mind, through the fact-based theories of Phrenology, standing directly opposed to the closet theories of the metaphysicians, as they do; or of any other reform that comes in collision with the interests of the exclusive few, and proposes to elevate and bless THE MANY, through some unauthorized and less formal process than that previously insisted on by those occupying the "high places" of the world.

"I confess to considerable sympathy with the new association above noticed, for the very reason that will probably prejudice some others against it, and keep them from it, namely, its NOVELTY. Novelty, of itself, I confess, would be a poor recommendation for any movement; but I have such an utter dread of the STAND STILL system—'Conservatism,' as it is commonly called—that any thing which proposes to keep the elements of society gently agitated, is pleasing to me. Nay, I would rather witness a very THUNDER STORM OF REFORM, occasionally, than the sickly stagnation which so generally prevails. It would act not unlike the electric storms that are common to our summers, purifying the social elements around us, and giving new vigor to the intellectual and moral manifestations of our lives."

MODERN DEFINITIONS.

HIGH LIFE—Low feelings and actions, sprinkled with gold-dust and varnished with fashion.

INDEPENDENCE—Firing powder crackers and patriotic orations on the "glorious fourth," yet worshipping servilely whatever is imported from KING-doms, such as manners, opinions, books, gentlemen, ladies, and even fashions and broadcloths.

Sub-definition.—Thinking so much more of men AFTER they have been to Europe than before.

PRACTICAL WISDOM—Making ourselves slaves to amass money for our children to spend in making themselves fools and lunatics.

LEARNING—Knowing all about the times and discoveries of Aristotle, but nothing of the nineteenth century.

PHILOSOPHY—Lauding the ancient, but despising all modern reforms and improvements.

"PHRENOLOGY WILL OUT."

BARNESVILLE, Belmont Co., Ohio, July 2d, 1847.

O. S. FOWLER, Esq.:

DEAR SIR—Some twenty years ago I had the pleasure of an introduction to you, in Pittsburgh, Pa., at which time you, or rather a gentleman who accompanied you, examined the heads of two of my children. Of these, one was pronounced as possessing developments which marked him out for a mechanic of no ordinary skill. How true was the declaration! for, having, of his own choice, learned the business of a watchmaker and jeweller, he is now able to make whatever he sees. In a word, he is a first-rate mechanic, residing in

Shelbyville, Ky. To the head of the other boy were ascribed professional developments; he is a physician. Whoever knows any thing about the true principles of Phrenology, must advocate it as a sublime science; it is the ignorant only (I mean such as have not studied it as a science) that judge and speak unfavorably of it.

I have taken the liberty to enclose a prospectus.

With respect, N. R. SMITH.

NOTE—The utility of knowing the phrenological developments of children, and shaping their occupation and education accordingly, is invaluable.—ED.

NOTES ON FASCINATION

BY JOHN B. NEWMAN, M. D.

Since the publication of "Fascination," I have been much pleased by the perusal of "Mesmerism in India," the London edition of which I received a few days since. There is in it a perfect confirmation of many of the views I have advanced. So great is the author's reputation, and so candid and convincing his statement of facts, that many eminent English physicians (and, among others, Dr. Forbes, of the British and Foreign Medical Review) have assented, for the first time, to the truth of a Mesmeric influence, and its power for good.

Dr. Esdaile gives a detailed account of seventy-three painless surgical operations performed while the patient was in the Mesmeric trance; and, also, eighteen medical cases successfully treated by the new method. But I principally value the work as corroborating my opinion of the heathen priests' supporting their religion by fascination. Dr. E., giving an extract from his Journal of June 9th, 1845, says, "I had, to-day, the honor of being introduced to one of the most famous magicians in Bengal, who enjoys a high reputation for his successful treatment of hysteria, and had been sent for to prescribe for a patient of mine, but came too late, the success of my charm (Mesmerism) having left him nothing to do. Baboo Essanchunder Ghosaul, deputy magistrate of Hoogly, at my request, introduced me to him as a brother magician, who had studied the art of magic in different parts of the world, but particularly in Egypt, where I had learned the secrets of the great Sooleymann from the moolahs and fuqueers; and that I had a great desire to ascertain whether our charms were the same, as the hakeems of Europe held the wise men of the East in high estimation, knowing that all knowledge had come from that quarter.

"I proposed that we should show each other our respective charms; and, after much persuasion, he agreed to show me his process for assuaging pain. He sent for a brass pot containing water, and a twig with two or three leaves upon it, and commenced muttering his charms at arm's length from the patient. In a short time he dipped his fore-finger in the water, and with the help of his thumb, flirted it in the patient's face; he then took the leaves and commenced stroking the person from the crown of the head to the toes, with a slow, drawing motion. The knuckles almost touched the body, and he said he would continue the process for an hour or longer, if it were necessary; and it convinced me that if these charmers ever do good by such means, it is by the mesmeric influence, probably unknown to themselves."

Dr. Esdaile expressed his conviction of the efficacy of the magician's charm and desiring to show his own, persuaded the latter to lie down; after getting him in a recumbent posture, he commenced making the passes, chanting, as he tells us, to give due solemnity to the proceedings, the chorus to the "King of the Cannibal Islands." The magician became considerably affected, and roused himself with much difficulty, acknowledging, however, the Doctor's power.

That there are magicians in other places besides India, at the present time, can be seen in an extract from the columns of the Christian Intelligencer, of June 3. The China missionaries, writing home an account of their proceedings, tell us, among other matters, of the preparation of two new tracts. "One of them gives an account of the Cristian's peaceful death. The other contains two subjects; one is the way in which the true God is to be worshipped, and the other is an exhortation against putting confidence in a class of deceivers called Tang-che, who pretend to be able to cause the gods to enter their bodies, and who, while under the excitement of this deification, give efficacious charms and prophetic sayings to the people." That the perusal of "Fascination" would be useful to the missionaries I entertain little doubt, as it would convince them not only of the existence of such a state, but also of the proper method of exposing the undue pretensions of those who practice it. If the tract treats the Tang-che as mere impostors, it will probably do more harm than good.

In the "New York Medical and Surgical Reporter," I saw an extract, a few weeks since, from a life of Franklin, giving his unfavorable opinions on the subject of Animal Magnetism. Had a little more examination been bestowed upon the matter, I do not think it would have been published. Franklin was one of a committee appointed in 1784, by the Royal Academy in France, to examine the subject; it is to be wished that he had given his personal attention to it; as it was, he did not. The report of this committee is generally referred to as proving the falsity of the pretended science, but no opinion can be more erroneous; they admitted the facts, but denied the existence of a peculiar fluid. The celebrated Jussieu, who belonged to the committee, and had paid ten times more attention to the subject than any of his coadjutors, agreed with them in many of their conclusions, but differed in believing that he saw proofs of the existence of an agent which could pass from one person to another, and exert upon the latter a sensible influence. So strong were his convictions on this point, that he refused to sign the report presented by his colleagues, and prepared a separate one himself. In 1826 the same Academy appointed another committee, who, after spending five years in close and earnest investigation of the subject, reported in 1831, not only endorsing the minority report of Jussieu, but going far beyond him in their conclusions. The Academy considered it proved that "a certain number of well-established physiological and therapeutic phenomena appeared to depend upon magnetism alone, and were never produced without its application." "During the state of somnambulism (the existence of which is indubitably proved, (there is indeed clairvoyance, intuition, internal prevision, insensibility, and sudden and considerable increase of strength," etc.

"Phrenology and Physiology are at the foundation of all human science. A thorough knowledge of them is absolutely necessary to a full understanding of the mind and the laws which regulate it."—*Phrenological Almanac for* 1848.

OHIO SCHOOL JOURNAL.

This excellent publication has been removed to Columbus, where we hope it will receive from the people, if not from the Legislature, the support it so well merits.

The following resolutions, passed recently, we find in the Oberlin Evangelist:

Resolved, That in our opinion, theological seminaries, colleges, and high schools, together with editors, ministers of the Gospel, and professional men generally, fail to discharge their high responsibilities to God, the world, and their country, unless they deeply interest themselves in behalf of common schools.

Resolved, That it is a fact to be deplored, that while our leading religious periodicals have ample space for all other schoolisms, they have none for common schoolism.

It is our desire to see the people of this State becoming zealous in respect to this ism. Let us have mass conventions, stump speeches, and spirited, well supported journals, devoted to this noble cause, and Ohio will soon go forward in the work of school rerfom, till our common schools shall become, in fact, the people's colleges, and be prized among our chief blessings: the pride and boast, instead of a reproach of our citizens, as they now are.—*Cleveland American.*

P. S. A similar journal has recently been commenced in Ann Arbor, Michigan. May they accomplish the worthy object to which they are devoted. We regard them as beacons of light, which will soon remove the clouds of mental obscurity now hanging over the visions of a vast portion of the HUMAN FAMILY.

From the Water-Cure Journal

HOME FACTS IN WATER-CURE—LETTER FROM J. A. SPEAR.

BRAINTREE, March 17, 1846.

There are many in this vicinity who are in favor of both warm and cold water as a medicine. More than twenty years ago, a very wealthy and influential man in this town (as the story is told) was sick of a violent fever; he plead for water a long time, and was denied. At length, being entirely out of patience with the doctor and all who took care of him, he called a servant-man into the room where he was, who he thought would be the last one to disobey him, and ordered all the others out of the room. Now, said the Major to the servant, go to the distillery and get such a tub, and place it by the side of my bed. It was done. Now, said he, bring in four buckets of water, and set them by the side of the tub. That was done. He drank freely, ordered a board laid across the tub, and demanded assistance in getting upon it. Now, said he, pour those four buckets of water on me. When he had received two of them, he made all possible haste for the bed, without assistance, and escaped the other two. The result was a powerful sweat, and an end of the fever. If people in this vicinity are at any time too much alarmed about a little water, they at once have the above fact sounded in their ears, which serves to calm their troubled fears not a little.

Two years ago last autumn, being unavoidably exposed, I took a violent cold. First symptoms were pains in back and hips, violent pains in my head, sickness chilliness, and langour. I went to bed, taking some things to produce a sweat that night, but failed. The next day took what is called a sweat, which was continued a number of hours, and then gradually allowed myself to become cool; drank cold water all the time freely. About midnight found I had strong fever symptoms. Another sweat was forced soon, and continued till seven or eight in the morning; it was then suffered to abate. Soon found I had all the symptoms of a settled fever upon me. Then took a shower bath, and sweat from eight to twelve hours. As for laying any longer then, it was out of the

question; I had lain as long as I could endure it. The remedy was worse than the disease. I wrapped in blankets and sat in a chair until morning. Pain in my head continued, but flesh cool, and pulse more calm. Was urged to lay down, but the bed and I had not settled our difficulty so quick. With faltering steps I made for the potatoe field, thinking to labor a few minutes; I accomplished considerable labor by night, and felt the better for exercise. Pain in my head abated a little. This was Saturday. Monday night was out a little too late, and brought on a relapse. Tuesday morning the pain in my head was violent. I was then past labor for the present. The inflammation in my head increased all day. The veins in my temples were swollen and throbbing. There was some talk in the family about my being distracted. I was sane, however, but judged I should not be so long, if the pain and inflammation continued to increase. I called for a tub of warm water for my feet; I placed three chairs together, and lay down in them upon my back, with my feet in the tub of warm water, while my hand rested on the edge of the further chair, so as to let the water run from it into another tub, which was placed there to catch it; from the nose of a pitcher I received a stream of cold water upon my forehead, nearly one half of the time, from six until eleven o'clock. When the cold had become so intense that I could bear it no longer, I would rub my forehead half a minute, during which time the water was not poured. After showering in this way ten or fifteen minutes, I would sit up in my chair about as long, and then take another showering. During the whole time, my feet and legs were immersed in warm water, eight or ten inches deep, and the warmth increased, as fast as I could endure it. At about eleven my head felt relieved, and the disease cried for quarter.

Yours for suffering humanity,

J. A. SPEAR.

To O. S. Fowler:

Sir—While preparing to order a few more books, the thought struck me that it might not be uninteresting to you personally to hear some particulars in relation to the "rise and progress" of Phrenology, Mesmerism, etc. etc., in this sequestered place; but, on short reflection, I came to the conclusion that you are daily receiving, from abler pens than mine, more matter of the kind than you can attend to; and, being but an illiterate farmer, I should not have presumed to trouble you thus far, were it not for the deep interest I feel in the cause of human reform, and the very efficient aid which it derives from you. The strongest opposers here (as, I believe, elsewhere) are just the ones who ought to be first in aiding every good work—viz.: religionists, and especially professed ministers of the Gospel. There are now settled within two miles of me a Baptist and a Presbyterian minister, both of whom use their influence against Phrenology; and the consequence is, not a member of either church subscribes for the Journal, or pays any attention to the subject. But there is a minister of each of the above denominations—one living five, the other eighteen miles from here—who have subscribed, through your humble correspondent, for the Journal, and are doing much good by fearlessly promulgating its sentiments in their respective spheres, where they will probably form clubs another year. Home education versus the sit-on-a-bench-and-say-A system, is exciting some interest here, and I hope to see it continually encouraged and defended in the Journal, as prudence may dictate; for on this mainly do I depend for a renovation of public morals.

We have no society formed here yet, and I am only a self-constituted agent; but we have had some talk of trying to procure the services of yourself or brother, the coming fall or winter, to deliver a course of lectures and assist in forming a society. If it were practicable for you to meet such an arrangement, or if it were not, a line from you would be thankfully received.

Yours in the cause of reform,

***** ******.

DR. CHALMERS'S BRAIN.

The following, calculated to stagger the wavering and confirm the skeptical, deserves, perhaps, a passing answer:

"Phrenology is rather at fault regarding Dr. Chalmers. From the largeness of his head externally, and the peculiarity of his mental temperament, the leading craniologists have long spoken of him as of necessity possessing a large brain; but the *post mortem* inspection of the encephalon has disabused this idea. Thus, the weight of brain in Dupuytren was 64 oz., in Cuvier 63, in Abercrombie 63, in Chalmers 53; the average weight, in persons from fifty to sixty years of age, being 50 oz. 2 drachms."

Who so simple as not to see that, as far as this overthrows any thing, it overthrows, not the phrenological doctrine that one part of the brain performs one mental function, and another another, but that THE BRAIN IS THE ORGAN of the mind, which our opponents maintain quite as firmly as we do.

Besides, we can answer it—they can't. Chalmers had a large frontal lobe, and hence his INTELLECTUAL organs might have been relatively larger than Dupuytren's, or Cuvier's, and yet the aggregate volume of his brain less. See how our opponents spit in their own faces, but don't begin to reach ours. I see not how this fact bears in the least degree against our science.

ACQUISITIVENESS.

It is difficult to conceive to what extent this master passion of the human mind controls the world. There is, perhaps, no passion of the soul subject to greater perversions than Acquisitiveness—originally good, and implanted in the mind for a wise purpose, and holding a conservative place in a well-organized mind, yet, when brought into subjection to the baser passions of our nature, nothing can be more degrading to the human character.

We have seldom seen a better illustration of the truth of the science of Phrenology, than in the character and craniological development of an idle vagabond who was arraigned before Justice Eddy, the other day, charged with larceny. The fellow appeared to have stolen, indiscriminately, from the clergyman's clothes-line, the rumseller's barn, the apothecary's shop, and the meeting-house; wearing-apparel and bed-linen, harness and gearing, the physician's saddle, and the church's bible and hymn-book, were found secreted in the vicinity of his house; and in his house was found a pet kitten, the property of a little girl, which had been stolen. On examination of his head, we found it to present the organs of Acquisitiveness and Secretiveness full, with a very great diminution in the organs of the perceptive and reflective faculties—not even enough of intellect to enable him to HIDE well, with all his secretiveness. Causality, however, was pretty well developed, though affording little benefit, unassisted as it was by either Perception or Comparison. All the moral organs, too, were wofully deficient. Even Self-Esteem and Approbativeness were very small. This conformation made a thief who would steal for the LOVE of stealing. We have seen persons who are too conscientious to steal a bible from the sacred desk, and have too much veneration to steal a hymn-book from the church, who kept "an eye single" to the "almighty dollar."

Those persons having Acquisitiveness full, and the intellectual faculties deficient, appropriate this organ exclusively to the acquisition of property; whereas, one of the USES of this organ, as designed by the Creator, was to enable man to acquire knowledge, virtue, goodness, and the means of conferring happiness upon others.—*Mishawaka Bee.*

NOTICES OF NEW BOOKS.

THE PHILOSOPHY OF MESMERISM, in a Course of Six Lectures. By JOHN B. DODS. New, enlarged, and stereotyped edition; with a likeness of the Author, in the process of producing Mesmeric sleep and Clairvoyance. Price 25 cents.

Within one month after these highly popular lectures were first delivered, an edition of three thousand copies was published and sold, and a second edition called for, which has also been exhausted, and the demand is still increasing. Under these circumstances the author was prevailed on to REVISE, ENLARGE, and SO IMPROVE the work, as to render it, if possible, even much more desirable.

The MERITS of the work may be inferred from this fact: an audience of OVER TWO THOUSAND PEOPLE, composed of the most intelligent citizens of New England, was held six evenings in succession, chained in the most profound silence, listening to these truly philosophical lectures, and witnessing surgical operations without pain; and other experiments, at once convincing, and full of great practical utility to every human being.

This work has recently been re-published in England.

THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, and a Voice to Mankind, by and through ANDREW J. DAVIS, the "Poughkeepsie Seer" and "Clairvoyant." 1 vol., octavo, pp. 782.

This work is arranged in three parts, as follows: Part First, "Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error." Part Second, "Reason is a flower of the spirit, and its fragrance is liberty and knowledge." Part Third, "When distributive justice pervades the social world, virtue and morality will bloom with an immortal beauty; while the Sun of Righteousness will arise in the horizon of universal industry, and shed its genial rays over all the fields of peace, plenty, and HUMAN HAPPINESS."

A correspondent, after reminding us that we have not adhered very closely to this part of our text, requests something ORIGINAL on this subject. Accordingly, in our Oct. or Nov. number, we shall give an article on CLAIRVOYANCE, together with some account of the above work. At present, we have space only to announce its publication. Price $2 50.

A SERMON ON THE DANGEROUS CLASSES IN SOCIETY. BY THEODORE PARKER. Price 12½ cents.

The author commences at infancy, and traces our gradual development up to the end of our existence. He describes man in all the different stages of life, in barbarism, and in civilization. He shows the causes of the different degrees of intellectual and moral capacity, and, consequently, of individual responsibility. The causes and prevention of crime are discussed at length. The strong appeal to parents and teachers, with reference to the correction and moral training of children, together with the treatment of criminals, the best mode of government, etc., are valuable, indeed, and we cheerfully and earnestly advise every one to read it.

THE COMPLETE PHONOGRAPHIC CLASS-BOOK AND READER, containing the first principles of the science of Phonography, with a course of easy lessons, with practical instruction, designed for beginners, by which every individual may acquire a knowledge of it without a teacher. Price 62½ cents.

A new edition of this work has just been published, and we congratulate the enterprising advocates of this highly important discovery, in their unrivalled and merited success. Phonography may be classed among the new lights of the present progressive age. Glad, indeed, shall we be, when it shall have found its way into every school in the land. The above named works are adapted as well to the use of schools, and classes, as to individuals.

POPULAR LECTURES ON SCIENCE AND ART. BY DR. LARDNER. Illustrated by several hundred engravings. Large Octavo, 2 vols, pp. 1176. Bound in full cloth. Price $4 50.

The most obvious means of elevating the people, is to provide for them works on popular and practical science, freed from mathematical symbols and technical terms, written in simple and perspicuous language, and illustrated by facts and examples which are level to the capacity of ordinary minds.—*London Quarterly Review.*

The following letter will show the high estimation in which the work is held by one who has thoroughly examined it:

STATE OF MICHIGAN, Mohroe, May 28, 1847.

GENTLEMEN:—Your efforts, in connection with those of DR. LARDNER, in preparing so complete an edition of his popular and attractive Lectures on Science and Art, which may be comprehended by ordinary minds, and which are, nevertheless, replete with instruction, are beyond praise. I shall take great pleasure in furnishing my official recommendation of these invaluable Lectures to every board of officers charged with the purchase of township and school district libraries through the State. I hope they may reach not only every town and school district in *this* State, but that they may be extensively circulated and read throughout our wide-spread country.

In their publication you have rendered a grateful service to a large class of your fellow citizens who will read them with profit, and be thankful.

Very truly yours,

IRA MAYHEW,
Superintendent of Public Instruction.

The subjects examined are as follows:—THE PLURALITY OF WORLDS, THE SUN, ECLIPSES, ELECTRICITY, THE MINOR PLANETS, WEATHER ALMANACS, THE ATMOSPHERE, THE NEW PLANETS, THE TIDES; LIGHT, ITS REFLECTION; STEAM NAVIGATION, THE BAROMETER, THE MOON, HEAT, GALVANISM, THE EARTH, THUNDER STORMS, THE LATITUDES AND LONGITUDES, COLORS, THE VISIBLE STARS, WHIRLWINDS AND WATER-SPOUTS, THE PHYSICAL PROPERTIES OF MATTER; AIR, ITS ELASTICITY; EFFECTS OF LIGHTNING, POPULAR FALLACIES, PROTECTION FROM LIGHTNING, MAGNETISM, ELECTRO-MAGNETISM, THE THERMOMETER, etc., etc.

For sale at the Journal office, 131 Nassau street, New York.

ARTICLE XLIX.

THE PHRENOLOGICAL CHARACTER OF NICHOLAS THE FIRST, EMPEROR OF RUSSIA. ACCOMPANIED WITH A BIOGRAPHY AND LIKENESS.

No. 45. NICHOLAS THE FIRST, EMPEROR OF RUSSIA.

THAT our nation leads off in the great race of human progression, is obvious, yet other nations are also following at a rapid rate. Of the latter, Russia, under the reign of its present people-loving monarch, furnishes a noble example, most gratifying to all the lovers of our race.

For centuries she has remained stationary, till Nicholas, in good earnest, undertook the herculean labor of regenerating his empire. Opposed by the entire force of the aristocracy and officials of his realm, and even by many whom he sought to liberate from serfdom and raise to freedom, he has braved every obstacle, and, for once in the world's history, wielded despotic power for the good of the subject. Of such a reformer, the biography and organization, cerebral and physiological, possesses peculiar interest.

His physical conformation, as seen by his likeness, evinces extraordinary powers of endurance, and an iron constitution, which the accompanying narrative fully confirms.

A full development of the coronal and basilar regions always accompanies this physiological conformation. Hence his great FORCE of character, and authority, as well as controlling influence. But this great index of power is accompanied by a proportion, symmetry, and even beauty of form, which former articles have shown to accompany harmony of character and goodness of feeling. The development of Ideality, so conspicuous in his head, indicates a purity and an elevation of character rarely found, as well as moral purity and love of goodness. See analysis of this faculty in our last volume, and especially in "SELF-CULTURE."

The form of his head indicates great Conscientiousness; hence that inflexible love of JUSTICE apparent throughout his biography. This, connected with predominant Firmness, indicated by the form of his head, and large Self-Esteem, apparent from his natural language, gives him his inflexibility of purpose and independence of character.

His ample perceptives—very apparent in his likeness—also deserve remark, as coinciding admirably with that quickness of perception and practical talent shown in the accompanying sketch of his life. Indeed, the coincidence between his character and organization, as seen in his likeness, furnishes both proof and illustration of the truth of our science. But to his biography.

OF the crowned heads of our age, none has attracted more notice, and none has more claims to it, than the present ruler of Russia, considered as absolute master of an empire, the like of which was never swayed by one man's sceptre; sole arbiter of half the millions of Christendom, their spiritual lord, as well as temporal, and their vicegerent of God upon earth; in whom alone are concentrated their hopes, their fears, their anxious thoughts and cares, their love and veneration. The extraordinary adaptation of individual energies to an eminence of position so unique and unapproachable, must necessarily exercise a potent influence over nations, and lead to the natural conclusion that one so endowed, and thence observed by myriads of watchful eyes constantly fixed upon him,

has been correctly read and faithfully interpreted; that the light spots, as well as dark, if there be any upon his ample disk, have been accurately pointed out and described; and that he is now fully exhibited to the world as he actually is, and not as a fabulous personage, obscured in form by mists of ignorance and all sorts of prejudice drawn from the stores of prurient imagination. The reverse of all this, however, is the fact. The more he has been studied, the less he seems to have been understood, a phenomenon which can only be accounted for by the perverseness of human temper and disposition. In his own land, indeed, he is known and appreciated; but out of it he has been systematically held up to his cotemporaries, as the third Richard of England has been handed down to posterity by the partizan writers of Lancaster and Tudor. His enemies have had all the canvas to themselves, and have accordingly produced a monstrous caricature in lieu of a portrait.

In the annals of history there is no name on which moral obloquy has been so unceasingly heaped. Hearken to the voice of the press, and you will hear only that Nicholas is a usurper, a tyrant, an epitome of all the evils possible in the worst of men, possessed of unlimited power. Cast an impartial glance at the reign of this TERRIBLE Czar, and you will be convinced at once, if you are open to conviction, that since the creation of the world, no one has been in every respect so thoroughly and wantonly misrepresented.

There can be no doubt that the indifference of Nicholas to the opinions of strangers, has largely contributed to this gigantic consummation of injustice. Satisfied of the wisdom of his own views, he follows them out without turning aside, and without heeding in the least what may be said of them abroad by mere officiousness or malice. Supported by the innate pride of character, and looking for reward and approbation exclusively to the welfare and affections of his subjects, emphatically his children, he is content to impress the character of his deeds upon the face of Russia, and is so impervious alike to the praise and censure of foreigners, that not only does he not ask, as some less magnanimous potentates have done, a foreign government to repress or punish the hideous slanders of the press daily launched against him, but he forbids all his functionaries abroad, in the most positive manner, to reply to them, or even slightly to notice them, under any pretext whatever; a fact which, by a respectful reference to any one of them, can be easily ascertained. As to his people at home, they either know nothing of the libels aimed at the sacred person of their sovereign, or repel them with scorn and indignation. (Self-Esteem and Firmness large.)

If to curb the wanton power of the strong, and to protect the weak —if to strive unremittingly to uplift the oppressed from their prostration —is to be a republican, then, strangely as it may sound, this arbitrary ruler Nicholas is the most thorough-going republican this, or any age,

has produced. No reformer, ancient or modern, save his own great ancestor and prototype, has done so much to raise the people, morally and politically, and to ameliorate their physical and social condition. His enemies, we believe, allow him the praise due to extraordinary activity; and we believe, also, that it would be difficult for them to name a day since his elevation to the throne, in which that activity has not been employed in bettering and improving the state of his empire. Such, judging from his actions, has been the aim and object of his life. Certain it is, that should he and his successor be blessed with length of days, and should the son walk in the footsteps of the father, Russian serfdom will, in the next century, be numbered among the things that have been.

Do tyrants educate their subjects? Nicholas educates his. As far as practicable, he has established schools upon the Prussian and Lancasterian system, to which, without distinction of birth or circumstances, parents are invited, and often required, to send their children. He has founded a number of seminaries for qualifying teachers, and as fast as they are qualified they are employed in new schools established by the Minister of Public Instruction.

The serfs of Russia, who make up so large a part of the population, are attached to the soil on which they are born, and transferred with it whenever it changes owners. They cannot, however, be murdered or mutilated with impunity, as was the case in Poland; nor does the transfer of Russian serfs, sold only with the land they cultivate, involve the separation of husband and wife, parents and children. The great body of them labor on the soil, and avail themselves of the proceeds, on condition of yielding a part of the produce, usually a tenth, to the landlord. Although the power of the latter was at no time unlimited and irresponsible, yet it is more especially under the system of regulations enjoined by the present Emperor, that the duties of the serf and the powers of the noble are strictly defined; and there is a court to complain to, and a redress for the serf, when he feels himself aggrieved. Under this system, the condition of the Russian serf differs from that of the English rural tenant chiefly in this, that the former is bound to the soil by law, as firmly as the latter is by circumstances. A tenant for life, in England, comes nearest to the serf in Russia. The power to dissolve, with a stroke of the pen, the existing connection between the nobles and the serfs, the two prominent classes in Russia, undoubtedly exists in the Emperor; but, as it respects its application, it is a perfect nullity, because, right alone being the object of its action, it will never be exerted to do so great a wrong as to destroy all right of property involved in such connection. All, therefore, that the Emperor does, and can do, is gradually to provide for indemnity on the one hand, and for emancipation on the other, by facilitating and multiplying those ways and

means of commerce, industry, and education, which, as advantageous substitutes for the present salutary coercion, would furnish the stronger motives of self-interest to the labor of the serf, and thus enable him at once to purchase his own freedom, and rationally to enjoy it. It is doubtless with this view, that Nicholas is continually adding to the number of crown serfs by purchase, so as to absorb, in time, in this particular class, all other serfs of the empire; with the greater probability of success, as one half of them, upwards of twenty millions, belong to the crown already. He distributes them into small communities, governed by magistrates of their own selection. He instructs and employs them in manufactures, in the arts, in every way in which they appear likely to advance themselves, and to become valuable members of society. He brings them up, and their children, to suitable pursuits. When any one of them has distinguished himself by his talents, industry, and good conduct, he enfranchises him. He places freedom within the reach of every one of them, and qualifies them to make the best use of it. It may be said, with all confidence, that Nicholas has already manumitted more serfs, his own property, than there are slaves in the United States.

The crown serfs, who ought to be the best judges in the matter, do not consider themselves serfs at all; on the contrary, they think their condition a privilege. A gentleman who had taken a seat in one of the Neva ferry-boats, asked one of the boatmen if he was a serf. "A serf?" replied the man; "no, I belong to the Emperor." A stranger may form some idea what crown serfs are, by visiting the magnificent village Tzarskoe Zelo, the whole of which is owned by the Emperor.

The ambition of Nicholas has long been the bugbear of Europe; it would be difficult to tell wherefore. He has not striven to extend his dominions; he has not sought to add to his strength, already more than sufficient to add to his own and his people's security. True, he is a man of iron will, as well as of iron constitution, to which every thing must yield; but when and where has that will been exerted for a personal object? Where and when has he sought conquests, and aspired to the fame of a warrior? He quelled the Polish insurrection, but the insurrectionary spirit had already extended to Russia, and Poland was his before; its annexation had become a matter of history, and he was no more responsible for it than Victoria is for the subjugation of Ireland. Wealth is his, beyond all private wants and wishes; and for this very reason it has no other value in his eyes than the ability to impart it to others with a free hand. Power he covets not, for the power he already possesses cannot possibly be augmented, and in fact is the best check upon itself, there being more merit and pleasure in abstaining from the exercise of it, than in using it upon all occasions. How, then, can his interest be any other than the interest of his people? What can be the

object of his indefatigable exertions, if not the improvement of the heritage that has descended to him from his fathers?

It is a very common opinion, we know not whence derived, that the Emperor is austere in manner, and difficult of access. Nothing can be further from the truth. There is no difficulty in making any want or wish known to him, without the assistance of any friend at court. The humblest serf may appeal to the Czar, and the Minister of Petitions is bound to make it known, however absurd or offensive its character. A widow, for instance, prays that her son-in-law may be punished for pushing her out of doors and hurting her shoulder; an old maid asks a dowry, that she may obtain a husband. One inveighs against the Minister of Petitions, another against the Emperor himself; yet all this, abuse and threats to boot, must be, and is, inevitably laid before him for perusal and decision.

No petition remains unanswered, whose subject matter is worthy of notice; and the answer is always a just one, when justice is attainable. For instance, a rich Russian general was betrothed to the daughter of a Polish noble near Warsaw. On the day appointed for the marriage, the bridegroom appeared, with three officers, one of them personating a priest, and a sham marriage took place. Two years after, the general became tired of his wife, and bade her return to her father, at the same time informing her how she had been deceived. The indignant father had recourse to law, but he could obtain no redress, and he petitioned the Emperor, who gave immediately, upon investigating the subject, the following decisive answer: "As the general is not really married to his wife, the mock marriage is null and void; but as the wife has been most scandalously imposed upon, he is dismissed from his office, with the loss of his salary, and of all claim to future employment. His whole property is forfeited to the injured lady, and he is not permitted to marry again."

In an empire so extensive as Russia, there must, of course, be many poor, and the effects of scarcity must at times be felt. To meet such emergencies, magazines of provision and clothing have been established by the Emperor, in the different districts, for the relief of the necessitous. In some other countries, remedies are provided for such evils AFTER they have happened, usually when it is too late. Had the example of the Czar been copied in Britain, the starving Irish would not now be in such need of assistance from America. Were other governments to provide for their poor as Nicholas does, instead of thrusting them upon our shores, it would be far more honorable to them. Nicholas's charities may at times have been abused, by a breach of faith on the part of those to whom they were entrusted, but such abuses are exemplarily punished when detected, and a system of espionage upon such functionaries is watchfully and rigidly kept up.

Much of the attention of the Emperor has been directed to the improvement of Russian agriculture, and as far as it has been in his power, he has caused the improved implements of modern husbandry to be substituted for the clumsy and antiquated tools of the Muscovite tillage.

Russia has made greater advances in manufactures, during the reign of Nicholas, than in any thing else. The Emperor has the requisite capital, and the mills afford advantageous employment for the crown serfs. Woolen and cotton factories are springing up all over the country, some of the machinery being imported from England, and some from this country. We are informed that at the end of the present year nearly a million and a half of spindles will be in operation in Russia.

The advantages to be derived from railroads have not escaped the Emperor's observation. The experimental one was from St. Petersburgh to Tzarskoe Zelo, a distance of twenty miles. Another one is now being laid from St. Petersburgh to Moscow, four hundred and fifty miles, which is to be extended to Odessa, the principal port on the Black Sea. Another is in contemplation from Moscow to Astrachan, on the Caspian Sea, one thousand miles; and still another to Warsaw. Another is to run from Moscow to the head of steam navigation on the river Don, and thence farther up to Saratow, on the Volga, the Mississippi of Europe. All these undertakings will cost, it is estimated, a hundred and fifty millions of dollars, and when they are completed, Russia will have five thousand miles of railroad.

With the exception of Peter the Great, no sovereign can be named who has so unsparingly devoted his time, his energies, and his faculties of body and mind, to the same end as Nicholas. Strangers never fail to be struck with astonishment at the amount of labor he performs; and, as he is one who never relies upon others further than he can possibly help, he has enough to do. Nothing seems too great or too small to him. From Peter to Alexander, every sovereign did something to provide the empire with a uniform code of laws; but multiplying the causes which made Peter's own code inadequate to the present times, the task was rendered very difficult by new wants and interests constantly rising in a young state; and in 1826, Nicholas took it in hand, and in 1833 it was finished and promulgated under his sanction and supervision.

That the Emperor is beloved of his subjects, appears from the fact that he habitually walks the streets alone, in a simple half uniform, divested of all signs of rank and royalty. Persons meeting and saluting him are in turn saluted, be they peasant or noble. If a fire occurs in St. Petersburgh, and he is in the city, he is sure to be among the first on the spot, and is soon known by his powerful voice issuing orders—a voice that he can make distinctly audible to 30,000 men under arms.

The moral character and correct and amiable tone of the Czar's domestic relations, are a theme of constant conversation among his subjects.

The conduct of all his family is irreproachable; and it appears that, apart from his dignity, he is a most kind-hearted man. A thousand anecdotes of his humanity might be cited, but, for want of space, one must suffice. Not long ago he was in Warsaw, and, emphatically Polish as that city is, he did not hesitate to go openly among the crowd by day or night, on foot and alone, like a common man, although known to all; so that his implicit confidence, on one hand, and his constant safety on the other, admit of no other explanation, but that the cruel oppressor of the Polish nation exists only in the lies of the contumacious fugitives who have preferred to expatriate themselves rather than to accept of his amnesty, or forgive him the broken staff of their relentless aristocratic power. It was on one of these excursions, while he was riding by an unfinished edifice, that a carpenter fell from the top of it. The Czar sprang from his carriage, took the unfortunate man in his arms, carried him into the nearest occupied house, and remained with him till life was extinct. The next day, he forwarded a liberal sum to the widow of the deceased.

One of the most prominent traits of character of which the Emperor is possessed, is his frankness. His actions are never concealed. He avoids no scrutiny; he shrinks from no investigation. His conduct, like the noon-day sun, is visible to all. He seems to be like a man who has placed a window in his breast, that all may see what is within. He means what he says, and what he means he does; so that to understand him best is but to take him at his word. All tortuous courses are odious to him, and the whole mystery of his diplomacy consists in its being no mystery at all.

The person of the emperor is truly majestic, commanding, and of the highest order of manly beauty. His height is six feet and two inches, and he appears in the prime of life. His form is well filled, without any approach to corpulence. He carries his head magnificently erect, has great breadth of shoulders, and perfect symmetry of limb. His hands and his feet are finely chiselled. His face is strictly Grecian—the forehead and nose in one grand line, the very counterpart of the Apollo of Belvidere. His large, open blue eyes have that stern calmness and frigid dignity which stills the tumult and freezes the current of raging insurrection; and yet there is mildness enough in them to encourage the poor petitioner. His is the glance that overawes all others, itself encountered by none. His dress, whether regally gorgeous or rustically plain, seems equally well to become him; and nothing can enhance, nothing can hide in him the "every inch a king" revealed at the first glimpse. Every movement indicates superiority, every lineament bears the stamp of the imperial man, recognized and felt for the first time by a certain American traveler and uncompromising republican, who owned at once that, until then, he saw nothing but common men and women in kings and queens, of whom a goodly train had passed under his view. It is a common saying with the Russians that the smile of their Nicholas is a universal sun-

shine, and his frown a total eclipse; and, allowing for poetical exaggeration, they are not very far from the truth. Mythology would not have hesitated to identify him with some mighty god, on account of that placid and serene countenance, in which no common sympathy, no ordinary emotion, no traces of disturbing human passions, are ever apparent; yet this very face, when withdrawn from the public gaze, is often moved and lit up with the mirth of a sportive boy, as will be seen from a few anecdotes which will close this brief essay, and which, although less serious and more amusing, are equally indicative of his unvaried goodness.

During his summer retreat at Peterhoff, he never fails to invite the cadets (pupils) of the naval school to pass a day with him, not as their emperor, but as one of themselves. The fountains are in full play, the successive terraces are inundated with masses of water pouring down over their huge and numerous stone steps, and the TREMENDOUS Czar is seen contending with the cadets for the prize set at the top, and to be gained by ascending the steps against the cataract, which sweeps down the bold adventurers, and causes much laughter at the expense of the discomfited.

When at Rainbow, he invites, on the same terms, the cadets of the military school; and then racing, wrestling, and the like, are the order of the day. On one occasion, as related by an actor in the scene, the Czar challenged the boys to wrestle with him, and it took twenty of them, from eighteen to twenty years of age, to bring him to the ground. There lay the mighty colossus, fairly pinned down, and held a prostrate prisoner, when the Empress appeared a petitioner in his behalf, and, with the contents of a basket of bon-bons, redeemed the captive!

A reeling, drunken clown, holding himself with difficulty by the corner of a public edifice, stopped the narrow stone path running close to it, so that the Emperor, passing that way, had to step into the gutter to get rid of this biped obstacle. "You are dead drunk, you scoundrel," said his majesty. "What is that to you?" replied the clown, who knew well to whom he spoke. "I got drunk with my own money, and you did not have to pay for it." The Emperor passed on, but, recollecting the vicinity of a police station, looked back, and, sure enough, one of the guardians of the peace was already in full drive against the tottering clown. "Hold back!" cried the Czar, at the top of his voice; "don't touch him; he has got drunk with his own money, and not at my expense."

The exchange of eggs and salutes—the offering party saying, "Christ is risen," and the receiving one replying, "Verily risen"—is well known to be one of the Easter rites of the Greek Church, cheerfully performed by all, and particularly by the Czar, who, in all matters of religious observance, always sets the first example. Returning to his palace from the early mass, after having gone through with this ceremony with those who were present in the church, Nicholas observed a sentinel at his post, near the principal staircase, immediately approached him, and offered the egg

and salute, saying, "Christ is risen." The sentinel replied, "No such thing," and declined the honor of being embraced by his sovereign. The Czar, in utter astonishment, exclaimed, "Who are you, sir?" "I am a Hebrew," was the answer. "I beg your pardon, sir, I did not know it," said his TERRIFIC majesty, and passed on.

A young girl, personal attendant of the Empress, became exceedingly unhappy by the annoyance of her parents, whom, on account of their equivocal character, and more particularly her mother's bad reputation, she was not permitted to visit at home, but who had the privilege of seeing her at stated times in the palace, where they never failed to shower all kinds of abuse upon their majesties. The Emperor, on being informed of the affair, immediately, disregarding all abuse of himself, secured her peace by providing her father with a good place in a distant part of the country.

A desperate fellow presented his tenth petition, in which he not only abused the Minister of Petitions, but threatened the Emperor himself with vengeance, and a second revolt such as broke out on his accession to the throne. This was nothing less than high treason, which, in England and elsewhere, would make the delinquent a head shorter. Nicholas dismissed him harmless, on his simple written promise that he would never again trouble his majesty with petitions.

With respect to the conspirators concerned in the above-mentioned revolt, the Emperor had commuted into exile the punishment of all those (and they were many) who were condemned to death, excepting the five desperate leaders, whom the committee of judges, specially appointed to try them, insisted upon their being consigned to the full penalty of the crime. The warrant for their execution was sent to him at Tzarskoe Zelo, and though he received it in the evening, it was not till morning that he at last prevailed upon himself to sign it. The reminiscences of this sleepless and, to him, horrible night, were such, that he abandoned that palace, and has never since entered the fatal chamber. This notorious fact is but a poor specimen of the cruelties so wantonly imputed to him.

Nicholas has also the singular merit of being the first sovereign who has practically recognized, within the precincts of the palace, the pressing claims of nature. Most of us remember how all the statesmen of the new and old world, great and small, were set agog by the marriage of the Duke of Leichtenberg, the son of Eugene Beauharnois, with the Emperor's eldest daughter, Mary. France was agitated from one end to the other, and nothing less was speculated upon than the restoration of the Bonapartean dynasty, as far as the powers of the Czar could effect it. A slight inquiry would have ended all this commotion, by eliciting the simple fact that the Duke was not the Emperor's, but his daughter's choice; and that it was, like his own, a real *bona fide* love match. In-

credulity itself was soon convinced that the imperial father, in the disposal of his children, sets at naught all political and state considerations, and consults nothing but their own inclinations, limited only by the fundamental law which forbids a prince of the blood to marry a subject. What elevates Nicholas still higher in the scale of moral worth, is that parental tenderness itself, which is so closely associated with magnanimity and justice, that, while it sheds additional lustre upon both, it cannot draw him from either, as is exemplified in the two following instances.

It is generally known that the Grand Duke, the heir apparent, had conceived a strong, and, as it seemed, unconquerable passion for a beautiful maid of honor, attached to the suit of the Empress. To put the passive cause of the mischief out of the way—or, at best, to get her married off, by endowing her sufficiently for the purpose—is the obvious course which would be pursued by a private but wealthy gentleman in the like circumstances; but the Emperor did neither. The young lady was left where she was, unmolested, unannoyed, and unreproached, while the Duke was talked to, reasoned with, and earnestly invited to try to triumph over himself. The result was, that a charming princess, selected by himself, soon appeared at the palace of her future father-in-law, where, on retiring to the chamber allotted her, she found it the *fac simile* of her own sweet home, with all her old servants in attendance, and all the articles of furniture in their wonted places! Such magnanimous forbearance, and such exquisite delicacy of taste and attention, are not exactly the signs by which nature leads us to the discovery of a tyrant!

The second instance is that of a long-tried, faithful minister, who, in presenting a special petition in behalf of the party aggrieved, was tempted to hint, that the Princess Olga, a favorite daughter of the Czar's, took great interest in the success of the petition. This imprudence had well nigh cost him his place, and nothing saved him from the consequences of the imperial wrath, but his previous services, and indulgent considerations of erring human weakness. He was forgiven, and dismissed with the admonition, that, although the Emperor loved his children as much as a father could love them, he never allowed them, or any of the family, simply as such, to interfere with the administration of justice.

EVERY man has a mind susceptible of improvement, and he who does not cultivate his mind—who does not grow wiser and better as he grows older—neglects his best interests, and falls short of the end for which he was created.

ALL powers should be directed with a view to practical life—the intellectual to the acquisition of positive knowledge, and the feelings to the promotion of the general welfare.—*Spurzheim's Education.*

SELF-CULTIVATION is the privilege, and should be the study, of every individual.

ARTICLE L.

VENERATION—ITS DEFINITION, LOCATION, FUNCTION, ADAPTATION, AND CULTIVATION.

"Worship God."

DEVOTION; ADORATION of a Supreme Being; REVERENCE for religion and things sacred; disposition to PRAY, and observe religious rites. Located in the middle of the top of the head. It is large in "Father Oberlin"—as seen in the great rising of his head above his ears, and elevation of the middle portion of his top head—but small in the cut of a negro, executed for murder, who was almost devoid of this sentiment. In him Spirituality was also small, and hence that depression across the middle of his top head. But it is very large in Diana Waters, who went about the streets of Philadelphia deranged on religion for twenty years, praying spontaneously most of the time, exhorting all others to pray, referring every thing to the will and providence of the Lord, etc.

VENERATION SMALL.

No. 46. NEGRO MURDERER.

LARGE Veneration experiences an awe of God and things sacred; loves to adore the Supreme Being, especially in his works; gives true devotion, fervent piety, and love of divine things; and takes great delight in religious exercises.

SMALL Veneration sets lightly by religious creeds and observances; places religion in other things, such as charity, honesty, etc., and is not serious or particularly devout.

That there is a Supreme Being, all nations and ages have believed, all nature attests, and Phrenology demonstrates, by pointing out the existence of a PRIMARY FACULTY of human soul adapted to his worship. As the existence of the eye and its adaptation to light presupposes and proves the existence of light; of Causality that of laws; of Language that of words; and thus of all man's other primitive powers—as the adaptation of one thing in nature to another presupposes and implies the existence, past or present, of that to which it is adapted—so the existence of this primitive element of mind implies and completely demonstrates

the existence of a God adapted to receive the homage this faculty is constituted to experience. Nor can this proof be invalidated. It is AB-

VENERATION LARGE.

No. 47. DIANA WATERS.

SOLUTE. It has but two conditions—the existence of this worshipping faculty, which Phrenology establishes—see "Natural Religion"—and

VENERATION LARGE.

No. 48. FATHER OBERLIN.

the other that the adaptation of one thing to another implies the existence of the latter, which is an indisputable ordinance of nature.

The existence of this worshipping faculty proves that it should be EXERCISED. No faculty was created for naught. None can lie dormant without creating a great mental hiatus, which nothing else can fill, and which enfeebles and deforms the whole mind. How absolutely necessary to human perfection the possession of the lungs, heart, muscles, and other physical organs? And what would a mind be, destitute of Friendship, Parental Love, Prudence, Ambition, Moral Principle, Observation, Language, Reason, or any other fundamental faculty? So maimed as to be hideously deformed, and almost destroyed! Proportionally defective those whose Veneration is small, and perfect in whom it is large.

It also, like all the other faculties, contributes incalculably to human enjoyment, both in its own action, and by enhancing and sanctifying that of all the others, as Spirituality was shown to do. It chastens rampant propensity, develops in bold relief all the virtues, and even sanctifies and enhances intellect. Those who do not love God and his worship are comparative strangers to that ecstasy of enjoyment of which human nature is capable. Veneration is that moral luminary which imparts light and warmth to all the other moral elements, and these are the planets of the satellite propensities. Exclude its genial rays, and darkness which may be felt supervenes throughout the soul, which retards the development of all its other powers. But let all its generous emotions be thawed out by the beams of true devotion, and how they bask, and grow, and thrive, in its quickening rays! "The undevout astronomer is mad," and the irreverent comparatively frigid. We were all created to worship God, as much as to eat or breathe, and neglect either at our peril, but exercise the former or the latter "with exceeding great reward."

Veneration also powerfully restrains abnormal propensity, and aids Spirituality in securing that elevated tone of all the animal, intellectual, and moral powers, so promotive of enjoyment. What more effectually checks boiling passion than the thought, "Thou, God, seest me?" What can stimulate to self-improvement equally with the love for that bountiful benefactor who bestowed all these transcendent gifts? Who can love God supremely, yet cheat, lie, hate his neighbor, swear, gormandize, debauch, or commit any gross sin? And when temptations entice, and resistance fails, what overcomes "easily-besetting sins" equally with fervent prayer? An abiding sense of the Divine presence is the natural antagonist and antidote of depravity; nor till the propensities have warped or else stifled Veneration, can they who truly love God deliberately sin.

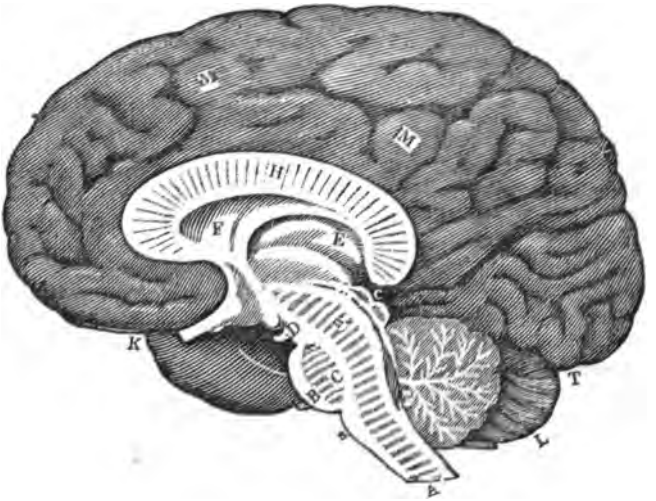
Veneration also opens the mind to the reception of universal truth. The passage—"If any man lack wisdom, let him ask of God, who giveth liberally"—MEANS something—means that prayer cultivates an intutive perception of truth. This joint product of Veneration and Spirituality is facilitated by their juxtaposition. That we should unite charity with worship, is taught by the juxtaposition of Veneration with Benevolence, and that we should consider such worship a solemn duty, by the near residence of Conscientiousness.

Veneration is also located nearer than any other organ to that "SEAT OF THE SOUL," * or grand centre of the nervous system which receives

* The following, from "Physiology," will show what is here meant: "One other fact in the anatomy of the brain deserves special attention—its commissures. That

all impressions and issues all edicts. This organ lies directly above this "holy of holies," so that its delightful action may maintain the most perfect inter-relation with the inner temple of the mind. Hence, love and worship of God diffuse throughout the entire brain and nervous system a holy spell, which sanctifies them all, and sheds an indescribable exquisiteness throughout mind and body. The patriarch mentioned in "Self-Culture," page 31, in answer to the question, "Are you more happy, or less so, now, than formerly?" clasping and raising both hands devoutly, exclaimed, "Oh, yes, I'm so THANKFUL now—I did not use to be—and this makes me so happy!" The beaming countenance and eloquent ecstasy with which he uttered "SO happy," showed how much more happy this gratitude rendered him than tongue could tell. Mark: it was his additional THANKFULNESS which so enhanced his joys. He added, that "for those daily blessings, formerly considered matters of course instead of subjects of gratitude, his soul now overflowed with inexpressible thanksgiving,

falciform fissure already described, which extends from the root of the nose over the top of the head to the nape of the neck, and separates the brain into its hemispheres, dips down an inch and a half or two inches below the top of the head, till it meets with an arch-shaped bundle of nerves, some of which run backward and forward, thus uniting the frontal with the occipital portion of the brain, and others running crosswise



No. 49. THE CORPUS CALLOSUM.

from side to side of the head, thus uniting the two hemispheres of the brain. This nervous bundle is called the corpus callosum, and its arched structure forms a commissure, into which a yellowish fluid is continually poured, and from which it is absorbed as continually, except in cases of hydrocephalic affections, or water on the brain, when it is retained, infuses itself in between the nerves of the brain, and expands the skull. This structure will be fully seen in the accompanying engraving of a section of the brain from the nose over the middle of the head, along the falx down to the spinal marrow.

"The SEAT OF THE SOUL is probably in this commissure, and the corpus callosum undoubtedly serves to impart that CONCERT to all the faculties called CONSCIOUSNESS, by which one faculty calls up such of the others as may be required to accomplish the end sought."

and therefore delight." I replied: "But you have lost all your property, most of your friends, several children, and three wives, and now, lonely and feeble, are obliged to earn your precarious subsistence by daily toil"—here he interrupted me with: "All this is nothing. Oh, He is so infinitely better to me than I deserve. I love him better and better every day I live, and it makes me so happy!" His love of God rendered him thus happy, because it was an exercise of Veneration, the proximity of which to the great nervous centre, charged both body and brain with its own divine electricity.* Veneration is the great central organ of the head—and in the middle of the top head. The other moral organs cluster around it, so that as it is, they become, and as they are, so is our happiness. How ABSOLUTE our proof, that even the animal faculties, to produce enjoyment, must be sanctified by the moral.† And in order that the moral may govern the animal, the latter must be stimulated and elevated by Veneration. By a law of things, then, this love of God in the soul is indispensable to human happiness, which it incalculably promotes. This, reader, is the sacred key of the inexhaustible store-house of human enjoyment and personal perfection.

The converse of this law shows why to rebel against God causes such complete misery. A woman in Philadelphia, a member of Dr. Tyng's church, indulged by father and husband in whatever she wanted, however trifling or unreasonable, cursed and blasphemed her Maker most impiously for taking away her son while he spared other children, and, consequently, was a perfect personification of agony; because when Veneration takes on an abnormal action, it produces as much pain of mind and body as its normal exercise does pleasure, and for the same reason —its proximity to the seat of the soul. This law also explains and causes that awful state of their minds who fight against their religious convictions, as well as the ecstatic joys of those "converts" who yield to them. Oh, that this law were duly understood and practiced—that this joy-creating faculty were intensely and universally exercised. Why should infidels pride themselves in their infidelity any more than skeptics in their unbelief? Do not both, in neglecting to exercise two important faculties, violate a fundamental law of the mental economy, and of course incur its righteous penalties? Let them; but let us "WORSHIP God," and secure all these blessed rewards of obeying it.

How, then, can a faculty, thus freighted with virtue and enjoyment, be cultivated? By its EXERCISE. And how exercised? By contemplating and adoring God. As food excites Appetite, property Acquisitiveness, danger Cautiousness, and thus of all the other faculties, so loving God for his infinite perfections, and thanking him for his loving kindness, excite, and of course enlarge, this faculty, as do also "keeping the fear of God ALWAYS before our eyes," "whether we eat or drink, or whatever we do, doing all to his glory." We should contemplate him as our FATHER, not as an austere autocrat; "for God is LOVE." His goodness is INFINITE. His loveliness, what terrestrial words, what celestial, even, can express?

* Disorder of the nerves produces a tenderness on the top of the head at Veneration, because this great nervous centre is in the middle of the brain, right below this organ, and hence causes, as in Brainard, Payson, etc., religious gloom—a beautiful converse of the doctrine of the text.

† See "Self-Culture," page 60.

Has he capacitated us to become infinitely happy here and hereafter, and created us in his own image? Does he allow himself "to be entreated of us," and promise us to "see and be LIKE him"—and shall we not thank him with our whole souls, and love him with all our might, mind, and strength? How can we help exulting perpetually with adoration and praise?

Shall not those, then, in whom Veneration is deficient, strive assiduously to cultivate it? Oh, reflect on his goodness to you, to all, and you will spontaneously adore him therefor. By a daily, hourly, perpetual thank-offering alone can it be cultivated.

A faculty thus promotive of human virtue and happiness should by all means be cultivated in children. The most effectual means of doing this is to BE devout before them. This, family devotion, if sincere instead of formal, and rendered inviting instead of repulsive, facilitates. Yet it should be so conducted as to make them love the family altar—by no means a difficult matter. If they hate it, it injures them by searing Veneration. Religion cannot be crammed down them by force. Render it delightful, and you thereby gain unlimited power over them, and most effectually develop all their moral faculties.

Mothers, in particular, can and should develop this faculty in their children, by praying with and for them, and pointing out to them the goodness of God. But against this awing them in view of his sovereignty, and making them fear him as a stern tyrant, Phrenology utterly protests. It says they should be induced to LOVE him; but how is it possible to love what we fear? Is telling them that he is an arbitrary despot, or what amounts to this, the way to win them over to devotion and goodness? Children hate tyrants—are compelled to—and will therefore hate God just as far as he is represented as an austere sovereign. More infidels have been made by presenting this odious as well as erroneous view of his character, than by all the infidel lectures and prints in the world.

Nor can the minister or Sabbath-school duly develop this sentiment in children, because they rarely see the former, and fear him when they do, and attend the latter only one hour per week; whereas this faculty requires DAILY food, as much as their bodies. And even this hour is too often spent in teaching some ISM which cramps instead of developing devotion. Why must every sect have its Sabbath-school? To teach its own tenets. This is the main perpetuity of sectarianism. And then this rigging youth off in gaudy fashions to parade the streets, as puppet-shows, is most pernicious. Still, though parents send their children to church and school, yet THEY THEMSELVES must develop their Veneration, or it must lie dormant. We have already proved that they must educate their own children, and to nothing does this law apply equally with religious education, the importance of which is PARAMOUNT. Were Sabbath-schools conducted ever so well, still parents, in becoming parents, place themselves under the most solemn obligations, from which there is no discharge, to develop their children's moral affections. That these should be PARAMOUNT, is a cardinal doctrine of this work; and another is, that parents must educate their own children, and of course develop their moral faculties. As far as Sabbath-schools furnish parents an excuse for neglecting this duty, they are most injurious. In infants, Veneration is small.

Veneration cannot be too large, yet may be perverted—indeed, general-

ly is. Most of our religion is spurious—a libel on the character of God and the duties of man, and a public curse instead of blessing. Wherein, need not here be shown, but will be seen in "Natural Religion." Indeed, this chapter presents but a limited view of this vitally important subject—only enough to enforce the importance and means of cultivating Veneration, without developing any of those delightful inferences which grow out of a full view of religion as taught by Phrenology. This view that work will contain. It is especially important that youth be taught the TRUE religion.

The forepart of this organ probably respects men, reveres antiquity, and produces conservatism. Superiors should therefore be respected, and reformations should be gradual, not violent. Republicanism is now so abused as to savor strongly of lawlessness. We should all treat our fellow-men with due courtesy and deference, venerate the aged, and yield obedience to our country's laws.

Children, especially, should also be taught to respect superiors, and bow to the aged. We too generally allow them to grow up almost impertinent. Our institutions rather favor insubordination, if not rowdyism. This tendency should be counteracted.

ARTICLE LI.

MENTAL DEVELOPMENT TOO OFTEN PARTIAL.

THAT men are to come into this world gifted with faculties which society predestines never to be developed, is a sad thought, and yet a true one. That men should pass the whole of one state of existence—the fresh vivacity of its morning, the dreaded power of its noon, the long, quiet retrospection of its evening—pass all this open-eyed, open-hearted; pass it in labor, and struggling, and tears; and yet go down to the grave but half-developed, with half of a soul's powers unrealized, half of its duties undone, half of its delights untasted; having lived, as it were, a kind of *half-life*, in a kind of *half-world*, when God gave them *the whole of both*, and a soul running over with high capabilities to grasp and enjoy both;—this is also a sad thought, yet equally true and necessary, if the first be so. Let it be granted that particular avocations both call for, and call out, particular faculties, and thus render this partial development in some degree necessary; why, even then, should we neglect others, and in so doing consign them to imbecility, and voluntarily bring their loss upon ourselves? The great reasons for this loss of the enjoyments and powers of life, are ignorance and indolence. Let Phrenology dissipate the former, and she will at the same time strike the surest blow at the latter; for, to teach men what their true capabilities are, will be like drawing aside a curtain, and presenting so many tempting cups to their lips which they had never before seen; the sleepy world

will rise and shake off its lethargy, and every man will be heard saying, "Here, in this life, are *so many* ways to be happy; why should I walk in only a few of them?" Then let Phrenology go on; she will "kill two birds with one stone," and those birds harpies, too, that lurk about the tables spread with our privileges and our hopes, and steal many a choice morsel from our expecting appetites. Ignorance of what we are, has for ages permitted men to be made into mere things; the one into a smith, or doctor, or teacher; the other into a hopper, or walker, or runner—just as from wood and iron are made hammers, chisels, hoes, etc., each good only for its own peculiar use. If the faculties of such men, not immediately concerned in their vocations, have been exercised at all, it has been when chance, or their own inherent power, called them out; then, indeed, the accidental or instinctive direction has been blindly followed.

What! is the farmer merely a farmer? the teacher merely a teacher? —or any other man merely that *operative thing* they style him on sign-boards and business cards? No! Before *the laborer*, there existed *the man;* in the laborer is still the man; and, high above the laborer, forever was and still will be *the man!* That one is a mechanic, another a merchant, etc., is a mere accident; but that every one of them is and has been the possessor of a soul—this is a great fact. Very unfortunately for us, we have lost the fact in the accident: we have lost the conception of what the infinite God made us, in the idea of what the sport of circumstances has seemed to make us—but *only seemed.* What says Nature, then? She says *the man* is not the "hewer of wood;" no, nor is he the throned monarch, but equally above both. Yet the world has not half got over believing the contrary. "What!" says the farmer, standing among his ploughs and harrows, "send my boy to the academy—and send him there five or six years, too?" Yes, send him: because he is not like your plough, made to do one sort of work—do it in one way—and when it is done, to rot contented. Send him: for, however near you may come to the accomplishment of your unworthy purpose, you cannot make *a farmer* of him after all; he will be *a man*, although he may, and must, fall far short of his prerogatives as such. With few exceptions, the laboring classes of the world have lived and died uneducated. Like brutes, they have had their particular drudgery allotted them; to this alone they have been trained, and in the performance of it have worn themselves out. Not that we speak against labor. We would, were it in our power, exalt labor in men's eyes, and the laborer in his own. Labor is healthful, necessary, noble; it is God's ordinance, and one of man's highest interests. But what we speak of is the painful fact, that almost all men make themselves slaves to their "trade;" and in their assiduous plying of this, lose the very gist and enjoyment of life itself. Even *industry and thrift*, in the strictest sense of the terms, and in a much higher sense than that in which they are commonly taken, are possible without a

slavish and narrow devotion of the powers of human life to a single occupation.

Oh! when will men learn themselves? When learn that it is not all of life to accumulate and dissipate pelf, but that this is a world of things and thoughts, feelings and fancies; forms, colors, sights, and sounds; principles and causes; and, above all else, a world of *mysteries;* and that in converse with these only can we in any degree approach the true dignity, and grasp the proper delights, of souls immortal?

Yet truth is patient—patient as the years of eternity. They come and go, untiring, unending; and on the front of each sits Truth. For ages past, and ages to come, she sits there, waiting to be heard. She will be heard at last. Our children will say, "It is a fact, then, that man was not born to make money: he has an inheritance without all this turmoil; he was born to it, and it is as old as the foundations of the world. The world and a soul are his inheritance: to know the former, and exercise the latter—*that is life.*"

Why is the day-laborer denied the pleasures arising from the contemplation of science and art? Why is he excluded from the banquet of historical truth, of poetry, painting, and eloquence? Yet so limited and incomplete is the development of mind in this class of men, that with thousands and ten thousands of them, the only faculty called into exercise by the most brilliant displays of these, man's noblest gifts, is wonder—a stupid, brute wonder. Marvelousness stares at such exhibitions, as it does at an exhumed mastodon; or as it would at a revivified Argus, or Briareus, of the olden time; but the god-like faculties addressed are not stirred. Why are they mute? Why do they not leap into action as at the touch of magic? Alas! they have withered and died within the man long before their time. *They have been buried in the man,* and he now walks about, the living tomb of his own powers and resources!

Shall not the minister of the Gospel be allowed to exercise at least a moiety of the organs which his fellows may, and which he, of course, possesses in common with them? If the "love of Christ constrains him" to sacrifice what he feels to be the minor gratifications of life, he has the best right so to do, and no one should complain. But what right have religious societies, and the world, to watch and criticise his conduct more than that of any other man? What right has any man to condemn the minister for thought, word, or deed, which he would hold blameless in another? May he not relate anecdotes at the social board? Is his ministerial vow an abjuration of his Eventuality and Individuality? If so, God, who made those faculties in his infinite wisdom, and for purposes infinitely wise, gave them, in greater or less degree, to every human being, never required him to take such a vow. May he not be jocose and merry? Is his clerical gown the pall of his Mirthfulness? If so, the great God who made his Mirthfulness, and conferred it on him as one

among the rich capabilities of a human life, would never have him put it on. No! Away with *the gown*, if it sacrifice *the man!* Mirthfulness will answer for itself, to its own Maker, in the "last great day." Shall not the Gospel minister make bargains and keep secrets, sing and play, hear and see, when and wherein he chooses? All this he may do, for he has God's permit stamped in letters of fire on his inner soul. "Let God be true and every man a liar." True, there should be a unity and consistency in the minister's character, and that unity should spring from a constant realization of his high mission, and from a ruling Benevolence within him: but all this may exist and be, in its operation on mankind, a thousand times more successful, without the sacrifice of one original faculty of the soul, simply by their proper subordination and subserviency.

Perhaps, while innocently, and according to our poor ability, pleading the cause of the ministry, we are earning but meagre thanks from some of them. Well, be it so. We know there are professed ministers of Christ, and many of them, who consider that they would positively lose their influence and destroy their usefulness, by acknowledging themselves equal, *every way equal, and only equal to their fellow-men.* But when they will show us in what their superiority, or their exclusive dignity or worth consists—except in the mere accident of having chosen a more responsible and honorable station (so that the dignity still consists in the *station assumed*, and not in the *man or character* assuming it)—when they will so satisfy us, we will retract our words, and leave them in full fruition the prerogative they claim, which is that of being but *very imperfect men*, and possessing but a small share of the faculties, sensibilities, and powers, which go to make up that noblest, sublimest, proudest of all God's works, A MAN.

Most men think so constantly of what they will make themselves, and are making themselves, and labor so constantly to make themselves what they have resolved to be, that they lose sight of what they really are; or rather, we ought to say, of what nature designed them to be, and what they had begun to be before they took the direction and training of their powers into their own hands. This is lamentable, and it is worth our thought. A man, entering on the stage of life, resolves to be a certain character and play a certain part, according to his conceptions of that character and part; and henceforth all his thoughts and energies centre on this; judgment is constantly on the rack to discern and properly fill up the assumed part, and Cautiousness to guard him from every thing that may be, or appear to be, inconsistent with it; and before the man is aware, he has completely metamorphosed himself by his own voluntary efforts, and is not, nor probably ever will be, the being nature designed and fitted him for at first. He is now narrow, partial, and bigoted. He cannot help it, for he has made himself so; nor yet can he see it, for, as

his whole labor of life has been to warp himself to a certain model, his mental vision has become warped and distorted with the rest. Let every man often ask himself, "What am I?" And when, after long study, he is enabled to trace out the answer in the lines and lineaments of his own soul, let him say, "What God has made me, I will be. I will exert, at the bidding of reason, every faculty and desire he has given me, thanking him for its possession, and fearless of what man may say of my conduct."

ARTICLE LII.

ASSOCIATION. BY A CORRESPONDENT. WITH NOTES BY THE EDITOR.

We give place to the following, partly by way of discussing that most important subject, the relations of capital and labor, and partly as furnishing texts by means of which to present some important suggestions in the form of notes:

For the American Phrenological Journal.

Of Fourierism, however purged, I nearly despair; and in looking about for a substitute, I see nothing but the Shaker system, adopted by Rap, at Economy, in Pennsylvania, and Bimeler, in Ohio; and we cannot dispute its permanency wherever practiced, nor its having created superfluous wealth at Economy and Zoar in less than thirty years, with very small means to commence with. Is this, then, the true system? Must the race become extinct with the first generation after isolation ceases to furnish members for Association? Must knowledge be confined to writing and a little arithmetic, as soon as men get leisure to pursue it with renewed vigor? And must Associations be based upon a little religious superstition? These are the conditions of membership with the Shakers, at Economy and at Zoar. I need not say that all this is a violation of man's nature, and that Phrenology requires the legitimate exercise of all his faculties.

Christ's disciples united in Association, no doubt in pursuance of his instructions. "They had all things in common, and every one received as he had need." But of the minutiæ of their organization we know nothing, except that he who would not work, neither should he eat; that they loved each other as themselves, and did to others as they wished to be done by; and this, I am fully persuaded, is an indispensable pre-requisite to success in any Association. But this article belongs neither to the religion, which is now exclusively theoretical, nor to the morals of the present day; indeed, not one among a million practices it; and the present organization of civil society dictates any thing rather than its exercise. How can man's selfishness be reconciled with, and concentrated upon, his duty? Or must we wait till selfishness has killed itself by over action? When will that be? If so, you will hardly participate in the joys of your expected renovation of society, seeing selfishness is on the increase every hour. But you will, of course, cover the whole ground when you get ready.

I am well persuaded that no Association whose members come together to gratify their acquisitiveness, which swallows up every nobler feeling, can long remain united; for stockholders will have a stock vote, consider themselves entitled to rule, and will rule, in spite of all constitutional provisions to the contrary; sell to consumers at the highest possible prices; force upon them the

refuse, and sell the rest to increase their dividend; and, finally, raise a quarrel with all who oppose their schemes, and drive away those who are unprofitable. The lovers of peace may yield inch after inch; avarice increases with every concession—it never can be satisfied. "A house divided against itself cannot stand." All this have I witnessed year after year. And why should capital receive a dividend, or vote? That it should have neither, appears to me evident from the following considerations.

1. Capital can be created only by labor, done either by the person who possessed it or by others. If the possessor has created it by his own labor, he has, of course, received his pay when he earned it, and there is not the shadow of a reason why he and his children should continue to receive part of the earnings of others, to all eternity, simply because he has laid up a part of his; and surely, if he or his ancestors have accumulated wealth by extorting it from others, which is most generally the case, there is much less reason for this spunging system. This custom had its origin in an age when custom gave to the stronger, either in money, mind, or body, the right to enslave the weaker; and the greater part of the value of the labor of the latter going to the capital which employs them, is the sole cause of the suffering of the laboring classes, in this and other countries. In civil society, where the possession of capital is extremely uncertain, the present system of interest may, perhaps, be justified; but in Association, where every thing is made permanent, this reason vanishes altogether; and if any difference in securing the product of past and present labor should be made, it should only be giving the former the preference in the division, in case of dissolution, without any increase. But Fourier and his followers have adopted a system much worse than that of civil society—a system which all civilized nations have repudiated on account of its absurdity; because experience has demonstrated the fact, that production can never keep pace with a compound ratio of the increase of capital, without giving it a fictitious value. This assertion will be explained by what follows.

In those Associations which give one third, one fourth, or one fifth, or any other proportion of the value of the labor done by members, to capital, annually, to be invested annually in stock, the capital will double itself in 11.9 years, at six per cent.; in 14.2 years, at five per cent.; in 17.67 years, at four per cent.; etc. The consequence is, that capital invested in the commencement, after twelve, fourteen, seventeen, etc., years (according as the dividend will be small or large), will draw double the dividend that capital invested at the expiration of that time will draw; because dividends are declared on dividends invested the year before: and from this cause the per-centage of the dividend will diminish very rapidly, and investments to be made by any money-prudent man (and to money-prudence Fourierists principally appeal), need not be expected by any Association after it has been in operation fifteen or twenty years; for the decrease of per-centage on dividends must evidently advance *pari passu* with the increase of capital created by this kind of investments, in a ratio greater than the increase of dividend advances; because dividend is declared on all the provision and clothing the members consume, and the income of the Association can only increase in proportion to the *net* income, *above all consumption*, invested in improvements which give facility of production. Thus the devotion of Fourierists at the shrine of mammon defeats itself; the sole object of the dividend system *on capital*, being to induce capitalists to invest.

But this is not the worst feature of this dividend system. The repairs of tools and machinery, as well as the taxes, insurance, etc., are deducted before any dividend is declared; but this dividend is made on the food and clothing consumed by members who pay, accordingly, one third, a fourth, or a fifth, etc., of the value of what they consume, to capital, besides paying two thirds, three fourths, four fifths, etc., of the repairs of tools, machinery, taxes, etc.; and as the reward of so doing, get a capital invested from mercenary motives, accompanied by all the tyranny which it now exercises in civil society, except that of denying them employment and spunging them of their earnings beyond

a given ratio. And they may deny, as much as they please, that the tenure of their organization depends on the will of the capitalists, influenced by the dividend they give them. I know that such is the FACT. The laborers may boast the majority of their vote, or any thing else; experience proves that the desire for increased wealth gives a power which nothing can resist, even in Association.

Besides the above, there is another system of dividends adopted by some Associations, which involves their inevitable dissolution: namely, that which gives six per cent. to capital as often as it gives seventy-five cents per day to labor—or in some other proportion. In this system capital increases by investments of dividends, in the same compound ratio as in the other system. And as the per-centage on the accumulated capital must diminish, as before stated, so will the compensation of labor also decrease. For instance, let an Association begin with a capital of $20,000, and say it continues to divide six per cent. on its capital, which is annually invested in stock; then this stock will be $40,000 in twelve years, 80,000 in twenty-four years, 160,000 in thirty-six years, 320,000 in forty-eight years, etc.; or, in other words, its stock will be sixteen times as much as it was at the beginning, and will receive sixteen times six, or *ninety-six* per cent. on the original investment, while the laborer, without capital, will all this time have received only seventy-five cents per day, and have laid up nothing—for at that rate no person with a family can save any thing—and consequently only that twelfth (according to the above assumed proportion) which labor paid to capital for provisions and clothing, viz: $26,666, can have been invested in permanent improvements to facilitate production, which must also have increased sixteen-fold, to keep up the dividend of six per cent. on stock and seventy-five cents per day on labor; and this is manifestly impossible on so small an investment. The dividend must therefore evidently diminish: supposing it diminishes to two per cent., and labor gets twenty-five cents per day; or to one per cent. (which would give sixteen per cent. to the capital originally invested), and labor gets *twelve and a half cents per day*. And the more the time of this consummation is extended, the worse for the laborer. Extend it to sixty years, and the dividend to stock invested at the beginning will be one hundred and ninety-two per cent., and the production must be thirty-two fold, to pay it and divide seventy-five cents per day to labor; extend to ninety-six years, and the per-centage on stock will be seven hundred and sixty-eight per cent., so that he who originally invested one hundred dollars will, ninety-seven years hence, draw a dividend on it of seven hundred and sixty-eight dollars, annually, and the production by the Phalanx will then have to be two hundred and fifty-six times what it is now, to pay it and seventy-five cents for a day's labor. Let every one make his own comment. I know that it will be disputed that, on the above conditions, only $26,666 can have gone into permanent improvements; but unless it can be shown that what is consumed has also been invested, or that it can be produced without taking time to do it; or lastly, that consumers are made to pay more for provisions and clothing than it costs to produce them (which would make their situation worse); the statement remains true.

It must be obvious to every body, that, on any system of dividends, Fourierism provides for the renovation of stone, wood, and iron; but there is not the slightest provision for the renovation of a broken, worn-out constitution of the human frame; and his followers, so far, find no difficulty in getting rid of him who labors under it. In fact, as he is interpreted, all that Fourier's system does, is to provide ample gratification for a moneyed aristocracy to furnish constant labor, a home, food, clothing, etc., for those who have no capital and can work, and to establish a regular system of shaving them, instead of leaving them to a heartless competition. This system contains many most excellent provisions which must be inseparable from every effort to form Associations; and, if it can be divested of his dividends on stock, and the licentiousness for the gratification of which it is said to provide, would be easily perfected. It is said, if we

strike out these dividends on stock, we can get no capital to begin with; but experience fully proves that those who embark for the dividends' sake, are as much the true friends and permanent supporters of Association, as the wolf would be the nurse of a flock of lambs, if dressed in the skin of the dam. All dissolutions, with whose history I am acquainted, have been procured by the exactions, and war made upon them by capitalists, in behalf of their dollars and cents actually invested: others are tottering from the same cause; and nine tenths of the difficulties experienced in Association arise, mediately or immediately, from considerations of capital; and to the absence of all such conflicts, the Shakers, the Zoarites, and the Rapites are no doubt indebted for their permanency. Among them, one man manages all money matters, and the rest know little or nothing about his doings, except from the results they see. Every true Associationist, whose sole object is to benefit his race, would embark in the cause with heart and hand, without asking for stock dividends; and the fewer of those who engage for the dividends are admitted, the better.

2. Associations are avowedly intended to reconcile all the jarring interests that now agitate civil society, and unite the whole family of mankind into one fraternal brotherhood, by distributing universal and equal justice to all, making it the obvious interest of all to do unto others as they wish to be done by, and raising all to comparative equality, by putting the means of procuring every worldly comfort within the reach of all. This object is harped upon, with the best intentions, and advocated and said to be attainable, by every lecturer on the subject, and has been by me, without a thorough investigation whether the plan is calculated to accomplish it. How far it will be likely to succeed, may be inferred from what has been said on the effort of preserving a moneyed aristocracy, made as permanent, by means of dividends on stock, as the pillars of the universe. Surely, in such a state of guarantyism, where no one can lose his property by fraud or competition, it is not only unnecessary, but highly injurious in giving a factitious and fictitious importance and influence, which is now, and will always be ready to starve others for filthy lucre.

It has been shown, that under the system of dividends to stock, the mere laborer can never hope to secure an independence, nor any considerable amount of property; and even if provision be made for his maintenance, after he becomes unable to labor, it will always be considered, especially by capitalists, as a gratuity, notwithstanding he may have contributed ever so much to their wealth by his labor. Divine authority says, "The love of money is the root of all evil;" and experience proves that it destroys every nobler sentiment. Why perpetuate it by increasing the quantity of its natural food? It is said money cannot be used in Associations for the same purposes it is out of them, that all having the same home, the same every thing, but money and furniture, will raise the poorest to the same level with the richest, and that therefore wealth will lose its influence, and be no longer regarded as it is now. Why, then, preserve its existence to individuals, and increase the distinction indefinitely? Both Phrenology and experience prove, that the more an organ is exercised and gratified, the stronger it becomes; and that, if we would diminish the activity of an organ, we must starve it, and excite some counteracting one to action. What reason, then, is there for hoping to render Acquisitiveness *inactive* by opening for it a wider field of *activity*, especially when by so doing we destroy every prospect in the permanency of Associations, by incorporating into them the very elements of dissolution? John Jacob Astor cannot use a moiety of his wealth, and yet he is said to be as anxious to catch a dollar as when he had but one. This is the nature of the human mind, and there is but one method by which it can be changed.

Rochester, N. Y.

Our correspondent, in this and previous articles, in common with his school, is continually barking at capital, and casting at its feet most existing evils. That it is now working many evils, and is the instru-

ment of grievous oppression, is admitted; and that the principle of dividends on capital, however small, will blow to atoms every Association founded upon it, or incorporated into it, is also true. And it ought to be thus. Associations must be formed with ends almost infinitely above pecuniary gain, or they will fail, just as surely as the laws of mind remain unchanged.

Fourierism presupposes that an immense capital is necessary to start with, and that this cannot be had without a prospect of heavy dividends, and so labors to make it a profitable INVESTMENT. Now, to be either permanent or useful, every Association must begin as the new swarm of bees does—with NOTHING, excepting just enough of necessaries to last till they can be re-supplied. No immense building is requisite in the beginning; but the true system of Association architecture will allow addition after addition to be made, according to the wants of the Association, yet allow the entire structure, in all its stages, to be complete in itself, as in the case of the honey-comb, the coral reef, etc.

Two things interest me deeply in Association, only one of which I will now mention. Before many centuries, the problem will become one of momentous import, How can the greatest number live happily on the smallest means? Sooner than we suppose, our earth will be filled up, edibles become scarce, and consumption outstrip production, especially in case two or three unpropitious seasons follow each other. I know art and science, stimulated by Acquisitiveness, will soon double and quadruple the productiveness of all tillable land; but even that will not supply the enhanced consumption consequent on the increase of population, and the great inquiry will be, What shall we burn? How shall we sustain *life*?

Economy must in part answer. We must SAVE. This, Association greatly facilitates. Thus, wood is expensive, and coal unwholesome, and to allow, as now, any considerable proportion of the earth's surface to be occupied by raising wood for burning or building, will deprive not a few of the means of existence, which will not do. Now, Association will enable us to save nine tenths in lumber and fuel—probably twenty-nine thirtieths—because the fire now used for cooking for five families of six each (thirty persons), judiciously applied, with every facility for cooking on a large scale, could be made to cook for a thousand persons. A similar economy could be secured by heating all the rooms in an immense building with one fire. This would proportionally economize the time, especially of women, now wasted in cookery and in building fires, but required for educating herself and children. Similar instances of economy, Association furnishes throughout all its departments. It must, therefore, ultimately become the order of society.

But men must associate to LIVE AND BE HAPPY—not to make money. No such thing as personal capital must be known, else it will breed that green-eyed monster which will effect their ruin. Every one must be

practically considered an equal. The stronger and the more skillful must be willing to labor for the common good, not for personal superiority, and give into the treasury of the public good whatever they produce over and above those less able or industrious. That great precept, Love thy neighbor as thyself, must be length, breadth, height, depth, inside, outside, middle, ends, superficies, solids, all and all of Association, else it will "perish with the using." Such a principle exists in the human soul, and is PRACTICABLE. But very few are so imbued with its spirit as to adopt it, but it will ultimately be so far developed as to be put into practice; and when so, it of itself will beget and perpetuate Association, and effect incalculable good. "LOVE"—"the greatest good of the greatest number"—with these for the foundation and superstructure, will Associations be multiplied, and effect incalculable good. This will obviate our friend's difficulties effectually. Without this divine LOVE, they are insuperable. In phrenological language, the complete ascendency of the higher faculties will render Association incalculably promotive of happiness, and as enduring as the hills; whereas, any undue predominance of the propensities will blast all efforts to establish it.

ARTICLE LIII.

PATHOLOGICAL FACT.—INJURY OF THE ORGANS OF TUNE AND ALIMENTIVENESS, AND PRETERNATURAL EXCITEMENT OF THEIR FACULTIES.

THE location of the fracture described below, namely, "on the left side of the os frontis," shows that it affected the organs of Tune and Alimentiveness, and these are the faculties noticed in the report as affected.

VIENNA, (Ala.,) Jan. 25, 1847.

PROF. GEDDINGS—Knowing how much interest you take in all matters pertaining to your department, I took the liberty of sending you by my friend and pupil, Mr. John C. Smith, the section of a *skull*, which, in connection with the history of the case, presents some surgical, as well as physiological facts, worthy of consideration.

In the early part of April, 1840, Peggy, a black girl, about thirteen years of age, belonging to Dr. Taylor, near Vienna, while in the act of drawing water from the well, by means of a sweep, was struck on the left side of the os frontis and os parietale, by the breaking of the sweep; and such was the violence of the blow received on the head, that she was precipitated head foremost into the mouth of the well, but was caught by the feet by her mother, who was present, and thereby saved from a giddy descent to the bottom. She was taken to the house apparently lifeless. The family physician was sent for, who immediately repaired to the place, and on examination, found such extensive fracture and depression of the skull, with accompanying bad symptoms consequent thereon, that he considered the case hopeless, and returned to town. He informed me of the case, which he considered moribund. After consultation, I proposed the employment of the *trephine*, which, to say the least, could do no harm in such a case, if no good resulted from its use. We accordingly made all necessary

arrangements, and proceeded to the operation, feeling satisfied that the extremity of the case justified the means. After making the necessary incisions through the integuments, a large quantity of grumous blood escaped, and with it a table spoonful or more of the substance of the *brain*, which was easily distinguished by its *ash grey color*; we thought that here was an end to our hopes. We, however, proceeded sec. artem, with the trephine, and in a very little time succeeded in removing a portion of the skull, and then in elevating the depressed parts, which had the appearance of a mashed shell. We replaced the integuments, which, from their contused condition, we believed would slough off, even if the patient lived—applied the proper dressings, and left her still insensible, but less apoplectic in her breathing. The next day, after gaping, as though just aroused from profound sleep, she commenced singing, "My home is over Jordan," which she continued without intermission for upwards of 36 hours, stopping only when aroused by a loud call. When thus aroused, she would look at the persons around her with an intent gaze, and relapse again into her singing mood, with eyes closed. To obviate inflammatory action, we put her upon tartar emetic, and kept her bowels soluble. To our great surprise, on making an examination of the wound, some three or four days after the operation, we found that the parts had healed by the *first intention*, and our patient was otherwise rapidly convalescing, requiring no other treatment than an enforcement of dietetic rules, as her cravings for food were inordinate.

The girl got well, and returned to her usual avocation on the farm; we saw her frequently; observed no alteration in her mental faculties, but a rapid improvement in her physical faculties; she became fat. Nothing remarkable occurred to her, until the spring of the year 1844, about four years subsequent to the accident, when she complained of chilliness, had some slight convulsive movements, and became comatose. I was called to see her; found her capable of noticing, but peremptorily refusing to answer questions which were propounded to her. I applied cold effusions to her head, and a blister to the nape of her neck, with strong sinapisms to the extremities; these produced no effect, the pulse remained weak and slow, the skin cool. I could make no impression on her, except by pressure over the superciliary ridge of the left orbit of the eye; here the slightest pressure would produce a distortion of the countenance, expressive of pain. I came to the conclusion, that the symptoms were associated with the formation of matter within the cranium, or from a spicula of bone growing out from the skull, which, by its pressure, was interfering with the function of the brain; in either dilemma, I concluded that the case was hopeless, and so informed her owner, with the request of making an examination after death, which was granted. In the presence of Dr. William B. Mann, who kindly assisted me, and several other gentlemen, we proceeded to the examination, and on removing the scalp we found a drop of matter, at that point where we had made pressure, issuing from a small aperture, which had been the terminus of the fracture, and, corresponding to this on the inside of the os frontis, we discovered that the bone was in an ulcerated condition, and covered over at that point with a layer of very adhesive pus. Pus was diffused over the left side of the cerebral mass, between the pia mater, and the arachnoid, which accounted for the symptoms of compression. A spicula of bone had grown from the fractured surface, which ultimately might have produced the same results, with the superinduction of epilepsy.

I shall make no commentaries on this case, which has been interesting to me in several points of view, and in none more so, than the facility with which the trephine can be used. If it had occurred in the hands of Baron Larrey, it might have been quoted as giving additional authority to Phrenology, as the injury was inflicted in the neighborhood of the organ of tune, and is quite as appropriate as the case of the French soldier, who had his occiput severed by a blow from a sabre, who afterward had no trouble with his *sexual desires*.

Yours, with high respect,

J. E. PEARSON.

MISCELLANY.

MAGNETISM APPLIED TO THE CURE OF DISEASES.

Of the efficacy of Magnetism as a remedial agent, we have long ago expressed our full conviction, as well as derived much personal advantage from its application. The following confirmation of its utility is copied from the Nashville Orthopolitan. Speaking of Mr. Keely, and his successful efforts in this respect, it says:

We have witnessed the cure of a severe head-ache, and suppose that Magnetism may be applied to other diseases with a like effect. There are in this city those who have been benefitted by Mr. K., and among the number are some whose truth we cannot doubt. Mr. Keely brings with him many certificates of cures effected in Ohio, Indiana, Kentucky and Tennessee. He has certificates of the cure of seven mutes, four of which were congenital cases; he has also certificates of cures made upon persons affected by rheumatism, paralysis, and other diseases. Some of these certificates bear evidence of having been sworn to before justices of the peace. But to these no reference need be made; we learn there are those in this city ready and willing to testify to their own cases.

The present is not an age of miracles, if it be an age of wonders; what is done is not so intricate as to defy investigation, and proof of its merits or demerits; all may be satisfied who will investigate; but those who will not take the trouble to test a thing can never understand it. Human Magnetism is worthy an investigation; and if persons would examine into it, instead of standing aloof and crying it down, they would show themselves divested of prejudice, if perchance they were never convinced of its truth. This will apply to any other thing, the truth and utility of which is not fully established.

At a meeting of the class of Mr. I. I. Keely, held July 19, 1847, on motion, Mr. Isaac Paul was called to the chair, and E. C. Morris appointed secretary. The committee appointed at a previous meeting to examine the cases of disease under Mr. K's charge, submitted the following report:

Mr. I. I. Keely has presented the subject of Human Magnetism to us in an entirely new feature—its powerful agency in the mitigation or cure of various "ills that flesh is heir to." We can no longer look upon it as a trick of the juggler to amuse the idle, and confound and astonish the weak; but we are compelled to receive it, as a mighty instrument placed in our hands by the Creator, with which to benefit our fellow-creatures.

The following cases will exhibit some of the results of Mr. Keely's efforts in the treatment of disease; and we refer all who may feel interested to the subjects themselves, for a confirmation of what is here stated.

Case 1st.—Joseph Kane, an apprentice in the office of the Nashville Banner, deafness—he could hear the tick of a watch two and a quarter inches from the right ear, and four and a half inches from the left; after the treatment, he can hear the same sound four feet from the right ear, and six feet from the left.

Case 2d.—James Ferguson, partially deaf—could hear the watch six inches from the right ear, and two inches from the left. After treatment, can hear it sixteen inches from the right ear, and eight inches from the left.

Case 4th.—Ephraim F. Corbitt, deafness—could hear a watch tick one and a half inches from the left ear, and three inches from the right. After the operation, can hear the watch three inches from the left ear, and three feet from the right.

Case 5th.—Mrs. Curtis, nervous affection of the whole system of eighteen years standing, supposed to have been caused by measles in infancy. Af-

ter a single magnetization, she exhibits to the audience entire freedom from all nervous trembling, and can hold her hand extended with perfect firmness. Her mother states that she has not seen her daughter so well for years.

Case 6th.—James J. Curtis, severely wounded in the foot, by the falling of a heavy piece of timber upon the instep. The foot was much swollen and inflamed, and the wound had a very bad appearance. He was entirely incapacitated for his ordinary avocations, and came to the hall limping badly on his cane. He was powerfully magnetized at the first sitting, and at the command of the operator, walked the hall briskly, without limping, stamped the wounded foot violently upon the floor without apparent pain, and even danced rapidly for some minutes.

He states that the pains, soreness, and lameness in the wounded foot are entirely gone, and readily permits it to be roughly handled without the least shrinking or flinching. He has since walked several miles daily, and has returned to his work, from which he had been incapacitated for the last sixteen days.

Case 7th.—Samuel Myres—has suffered for about seven years with pain and soreness in the left side, which frequently prevented him from attending to his business; after treatment, he states that he is much relieved.

Case 8th.—P. H. Corbitt—lameness from inflammation of the hip joint, of twelve years continuance. After being magnetized and operated upon by Mr. K., he states that the pain and soreness are entirely gone, and that he would not be lame if the diseased limb had not become shorter than the other.

Case 9th.—Mrs. Mary Frack—nervous head-ache and general debility for the last four years; after treatment, states that she is almost entirely well.

Case 10th.—Mrs. Martha Rives—totally deaf in the right ear, and can hear a watch tick five inches from the left. After the first magnetic operation, she could hear the watch six inches from the right ear, and five feet three inches from the left; after the second, thirty-one inches from the right, and seven feet from the left; after the third, nine feet from the right, and twelve feet from the left; after, and since the fourth sitting, she hears the watch fifteen feet from either ear, and is considered entirely restored.

Case 13th.—Mrs. Sarah Kenely—periodical head-ache of twelve years standing; is attacked every three or four weeks; was locally magnetized while suffering with pain in the head, and entirely restored. Several days have elapsed, and there is no return of the disease, nor any dullness or heaviness of the brain.

Case 14th.—Mrs. M'N—neuralgia of — years standing; says she is entirely relieved.

Case 16th.—C. Bosworth, totally deaf in the left ear; caused by ulceration. After one magnetic operation, he hears a watch tick eighteen inches from the ear. Many other cases might be mentioned in which severe head-ache and pains in the limbs have been entirely removed; but we think it unnecessary to enter into a detail of them. Many of Mr. K.'s class have already succeeded in producing some of the above-mentioned effects, even to the cure of deafness.

In addition to the above happy effects, so strongly exhibiting the value of Human Magnetism in the cure of disease, Mr. K. has exhibited to us and the public, a series of strange and beautiful phenomena illustrative of the philosophy of the science.

In conclusion, the committee proposes for adoption the following resolutions:

Resolved, That under the instructions and demonstrations of Mr. Keely, we have been fully convinced of the existence of the principle of Human Magnetism, and especially of its applicability to the cure of various diseases, and that we recommend to all, a careful examination of the subject.

Resolved, That our best wishes attend Mr. Keely, and that we recommend him to the favor of the public as an ardent, successful teacher and practical demonstrator of his favorite science, as a gentleman in his deportment, and a philanthropist at heart.

THE LADIES' REPOSITORY CONVICTED.

How desperate, as well as wicked, must that cause be, which its advocates prop up by practical falsehood! How mean, how contemptible, this resort in any person; yet how ten-fold more so in a professing CHRISTIAN! Unless Phrenology can be put down without a resort to such positive and downright slander as is contained in the following letter, better not attack it:

"A PHRENOLOGIST of New York city, by the name of Fowler, has undertaken the task of proving the Bible a fable, and religion sheer fanaticism. His position is, that Phrenology is a science of truth, all truth, and nothing but truth, and that the Scriptures are incompatible with its teachings; therefore, the Bible is false. This is logic of the most extraordinary and vindictive type. It reminds us of a French geologist, who announced to the world, some time ago, that the burial time for Christianity had arrived, since geology and revelation were at variance. But as yet neither Christianity nor its teachers are dead; and we presume the Bible will continue to live, and be read, and believed, notwithstanding Mr. O. S. Fowler has informed us, by an *ex cathedra pronunciamento*, that it is a lie. 'An ox lowed; will the heavens therefore fall?'"

This is a palpable libel, from beginning to end. Instead of "undertaking to prove the Bible a fable, and religion sheer fanaticism, and the Scriptures incompatible with its teachings, and therefore false," do I not prove that the Bible and Phrenology HARMONIZE, and that it is as much man's duty to worship God as to eat, breathe, love offspring, reason, or exercise any other primary power? Yea, more, that the exercise of Veneration in religious worship is a PARAMOUNT duty, because Phrenology shows this faculty to be a GOVERNING power? Let readers of Fowler on Religion judge between us.

Was the paragraph quoted written in the spirit or practice of Christianity? Then the less we have of it the better. How can such downright injustice longer be tolerated?

To show in how VERY "sheer a fanaticism" O. S. Fowler proves religion to be, we give for analysis in this number, his analysis of Veneration; and then ask the "Ladies' Repository" to take back his charges; and if he don't he could be held to the proof; and at least he will be stigmatized by two hundred thousand readers, as not only TELLING a bare-faced lie, but STICKING TO IT.

P. S. An ass brayed against Phrenology; "will it therefore fall?"

INDUSTRY, AUSTIN CO., TEXAS, Aug. 2d., 1847.

MESSRS. FOWLER AND WELLS—Since undergoing a phrenological examination at your cabinet, two years ago, I have given much attention to this science, both by observation and reading. I have examined the entire list of works published by yourselves, and those of COMBE, GALL, and SPUZHEIM; also those of several French and German authors, by which I am led to the following conclusions: First, Phrenology is the science of MIND, founded on the infallible laws of Nature; and as soon would a man doubt his very existence as the truth of this sublime science, after having given it a candid examination. Secondly, the UTILITY of Phrenology is beyond comparison. All other theories sink into comparative insignificance, when contrasted with this lever of human elevation. Although yet in its infancy, we may now see the clouds of mental obscurity breaking, and man triumphantly exclaiming, "I am a man, endowed with the attributes of God, and accountable to him only." The tendency of all this is to hasten the final anticipated period when HUMANITY shall get the ascendency over their lower propensities, and be governed by the moral principle within him.

You will hear from me again, as soon as a new list of subscribers to your excellent Journal shall have been obtained. CHARLES T. KING.

THE CHINESE JUNK.

THE interest taken by the Editor in specimens of humanity from the other side of the globe, amounts almost to a passion. The reason is this: They exhibit human nature in phases differing materially from those usually seen, and these diversified aspects of the MAN are peculiarly interesting and instructive to close students of this last and greatest work of God. Hence, words can but poorly pourtray the pleasure and instruction I experienced in visiting the CHINESE JUNK and its occupants. In addition to their physical and phrenological conformations, two things struck me with peculiar force, namely, their custom of sitting mostly on their HAUNCHES, instead of on chairs, and their repetitions of the same words two or three times over in conversation—especially the first words of sentences. They had no seats in their cabins, but all of them either stood or squatted all the time we observed them, and seemed perfectly easy in this position. Their tailor sat thus, and I saw them sell, cut out, and commence basting a garment; so did all the lookers-on. It is doubtless a national custom, and evinces a state of civilization quite inferior to our own, and an approach much nearer to monkeyism.

This repetition probably takes the place of ideas; for if they flowed freely, they would supercede it. Yet they may perhaps adopt this course as a means of arresting attention.

They used shears in cutting, and also the needle, both very slowly and clumsily. Their dexterity bears no comparison to ours. Yet they excel us in PATIENCE, and hence elaborate their work far more than we can take time to do, because their time is less valuable.

I examined carefully the head of their ship's painter, many specimens of whose art decorated their main cabin. It was twenty-one inches around Individuality and Philoprogenitiveness. It was high at the crown. Firmness, Approbativeness, and Veneration predominated, and Adhesiveness and Parental Love were amply developed, as were also the Perceptives and Language; yet Causality was small, and the brain, as a whole, considerably under size, though the temperament was excellent. Constructiveness and Imitation were large, and Ideality was full. Individuality, Eventuality, Form, Size, Locality, Order, and Color were also large, and his cerebral organization quite superior to that of the rest of the crew.

All their motions were slow. Their walk lacked that spring and briskness noticeable among our own people. They were generally slim and spare, yet some appeared hardy, and were round favored. In general, their organization was coarse and dull, compared with our own, and every way inferior. One of them appeared to be quite deficient in mind, though active, and several of them walked as if very lax and faint. The formality and rigidity with which they adhere to their national "pomp and circumstance," was quite apparent.

Another feature of marked interest was their GODS. One of them had SIXTEEN hands and arms. Before him a light was kept constantly burning, and the two images, one on each side, expressed an amount of the NATURAL LANGUAGE of Veneration rarely ever witnessed among us. I think I never saw it equaled, except in magnetized subjects. But some of their other images were most hideous. We had less time to STUDY those practical evidences of national character thus exhibited than we could have wished; yet we intend, if they remain much longer, to repeat our visit, and also cordially recommend all who can, to go and see the "Chinese Junk." The architecture and implements of this ship are well worth seeing, but the MEN in attendance far more so.

Their short STEPS also interested us, not on their own account, but as indication of that sluggishness already remarked. Each step carried them up only about six inches, doubtless because they are too weak or too lazy to step up as high stair steps as we use.

EDUCATION is the chief defence of nations.

ARTICLE LIV.

THE PHRENOLOGICAL AND PHYSIOLOGICAL CHARACTER OF SILAS WRIGHT, ILLUSTRATED BY AN ENGRAVING.

No. 50. SILAS WRIGHT.

BREADTH of body, face, and head, indicates power of constitution, together with an abundant supply of vitality. This physiological condition is amply developed in the above engraving, and coincides with that capacity of endurance, and great power of mind and character possessed by Silas Wright. Broad nostrils always accompany large lungs, and narrow nostrils indicate small lungs—the size of the aperture for the reception of breath, being proportionate to the size of its recipient. This condition, in the above engraving, is very ample, and, accordingly, Wright's shoulders were very broad and deep, and whole person stocky and stout built. Yet his breadth was not disproportioned to his height, which was nearly six feet. He had the masculine form developed in an unusual degree, together with a rather imposing general appearance.

Breadth of cheeks, from the mouth to the ears, indicates a proportionately powerful STOMACH—a condition indispensable to the sustenance of the brain, under powerful and long-continued action. This condition Wright also possessed. With due care of his health, he might doubtless have lived to be an unusually old man, notwithstanding all those labors and excitements which he underwent. He probably died of depletion. A lower diet, and more temperate regimen, would doubtless have prolonged his life, and redoubled his powers. He had too much flesh for clearness and sprightliness of mind. He did not probably eat more, if as much, as many men, yet his vigorous digestive apparatus abstracted all the virtue from the food he did eat, and thus manufactured more vital energy than he worked off in cerebral and corporeal action; and, hence, the remaining surplus deposited itself in the form of fat. His countenance was very florid, and his face red, which indicated an abundance of blood, together with much excitability. His muscular apparatus was excellent, and his physiological organization one of uncommon power. But more of the mental to sanctify and elevate it would have contributed greatly to his moral worth and mental capabilities. As it was, though both his physiological and phrenological animality and mentality were nearly equal, yet the animal rather predominated. This was the substance of my first remark on seeing his bust, which had been placed in our office, without my knowing from whom it had been taken.

His head was very large. His bust measures twenty-four and a half inches, so that his head must have considerably exceeded twenty-three. Added to this, it was more nearly round than usual, so that its relative volume exceeded its measure as compared with other heads. These two conditions—a powerful temperament and a very large head—conferred on him uncommon POWER, in whatever direction he chose to use it. If it had been properly directed in youth, and a correct moral training had been superadded to a right physiological regimen, he would have been a great and good man, and exerted a wide and beneficial influence. Yet, this animality was essential to him as a modern politician, in whom exalted moral purity and elevation would be incompatible with success.

His Phrenology corresponded with his Physiology. All the organs which give force and impetus to mind and character were large.

His CEREBELLUM was uncommonly developed. This will generally be found to be the case when the vital apparatus is powerful, because—as shown in former numbers of the Journal—all the vital organs have their cerebral organs in the cerebellum, to carry forward their functions; that is, as the stomach has its cerebral organ in Alimentiveness, and the sexual structure its cerebral organ in Amativeness, so the heart, lungs, liver, muscles, and all the other organs of the body, have their cerebral organs in the cerebellum. Hence, the unusual size of his cerebellum in-

dicated corresponding power of body, as well as of the amatory impulse. His Phrenology indicates that he was remarkably popular with the ladies.

His PHILOPROGENITIVENESS was fully developed, and this phrenological condition leads me to conclude, that his political popularity depended considerably upon his interesting himself in behalf of young men, and thus ingratiating himself into their affections, so that, when they became possessed of influence, they cast it in his behalf.

ADHESIVENESS was also very large. Not one man in hundreds possesses it as large. This also leads us to infer that he formed many strong personal FRIENDSHIPS, which contributed greatly to his popularity: that is, his predominant Adhesiveness attached many to him by strong ties of personal regard, and then these friends WORKED FOR him, because they loved him.

CONTINUITY was weak. Hence, he could transact a great amount and variety of business in a short time, and brought his ideas to a point; yet did not dwell.

Both COMBATIVENESS and DESTRUCTIVENESS were large. The size of the latter is seen in the engraving, and that of the former in his bust. These give boldness and force, and carry their points in spite of all difficulties. Their influence on the public speaker is very great, and the unction and emphasis they impart indispensable.

ALIMENTIVENESS was very amply developed. How far he indulged in table luxuries, those who knew him must judge; but one perverted indulgence of that department of this organ which applies to drinks, called Bibativeness, very materially crippled his intellectual powers, deteriorated his moral affections, and increased at the same time that it corresponded with his animality. This single vice so increased and inflamed that animality of his temperament already alluded to, as to give his whole mind a cast every way inferior to what it would otherwise have been.

CAUTIOUSNESS was very large. This, together with his great Causality, contributed greatly to his success, by rendering him sagacious and perfectly safe. SECRETIVENESS, also very large, contributed materially to his popularity, by rendering him politic, and telling him what NOT to say and do. This faculty is the great magic wand of modern politicians—a wand with which he was amply supplied.

APPROBATIVENESS was another of his predominant faculties. It is rarely found more amply developed than it was in his head. SELF-ESTEEM was small.

But FIRMNESS was the largest organ in his whole head. It was really immense, and towered far above all those near it. This might have been predicted, on the ground that no man can ever become distinguished without it. All great men have it very large, yet I think I never saw it surpassed.

CONSCIENTIOUSNESS was respectable—sufficient to maintain a very considerable, yet not a predominant influence over his character.

Both SPIRITUALITY (MARVELOUSNESS) and VENERATION were small. A deep depression occurs in his bust, across the middle of his top-head, where these organs are located.

BENEVOLENCE, though lower than Firmness, was, nevertheless, quite large—considerably larger than any other organ of the moral group, except Hope, which was uncommonly developed.

IDEALITY was well developed; yet Sublimity was really immense. CONSTRUCTIVENESS and IMITATION were large, and with his perceptives, and Ideality, gave him that admirable chirography which few equal—so remarkably plain, neat, and beautifully regular.

MIRTHFULNESS was very large, as seen in the squareness of his forehead. This characteristic abounded in his speeches, and undoubtedly seasoned his conversation.

His INTELLECTUAL organs were large, and admirably balanced. Scarcely one of them either greatly predominated or fell far below the rest. This is evinced by the general EVENNESS seen in his forehead. In this condition, combined with Hope, Firmness, Approbativeness, and Friendship, resided the superior strength and efficiency of his mind. This condition rendered him far-seeing, and enabled him to judge correctly. It gave him great POWER of intellect, conjoined with a great amount of facts, and the faculty of using those facts to excellent advantage. ORDER was specially developed, as seen in the engraving. FORM, SIZE, and LOCALITY were also very large. INDIVIDUALITY and EVENTUALITY were smaller than any of his other organs; yet, these were fair, while LANGUAGE, CAUSALITY, COMPARISON, AGREEABLENESS, and HUMAN NATURE, were very large. These correspond with his speaking capacities. The editor heard him open that spirited debate in the United States Senate, in 1838, on the issue of treasury notes, which involved the then exciting subject of hard or paper currency, in which Calhoun, Webster, Preston, and others, spoke with great power and eloquence. Wright was perfectly self-possessed, quite prepossessing, remarkably fluent, never hesitating for a word, and peculiarly happy in his selection of words and construction of sentences, and was, withal, rather witty; yet his repartees were admirably sugared over. To say that Phrenology ascribes to him a mighty mind, is but to interpret this science correctly. It points to CAUSALITY as his great intellectual forte, and says that he possessed extraordinary sagacity in adapting ways and means to ends, and striking right while the iron was hot. It ascribes to him great reasoning powers, and a remarkable faculty of putting this and that together, and drawing inferences. It shows that he possessed a quick and correct insight into character; and, with his great Agreeableness, enabled him to adapt himself to men, and mould them to his liking. Few men possess both

these organs greatly developed. Clay has Human Nature quite as large, yet it is not supported by Agreeableness. The COMBINATION of the two gives those who have to do with men an influence considerably greater than their talents or worth; for, however high the latter, the former will be still greater. This condition, in connection with Comparison, Language, and Imitation, contributes almost incalculably to speaking talents, and gains an access to mind by persuasive words, and working on the good feelings, which nothing else could give. Indeed, it was this admirable BALANCE of all his powers, which conferred on him the power he wielded, and raised him from obscurity to his high political eminence. Yet, as this balance did not extend to his whole head, it left his character in some respects faulty.

ARTICLE LV.

SUBLIMITY—DEFINITION, LOCATION, FUNCTION, ADAPTATION, CULTIVATION.

PERCEPTION and love of the GRAND, SPLENDID, AWFUL, VAST, TOWERING, ENDLESS, MAGNIFICENT, ILLIMITABLE, and INFINITE. Located between Ideality and Cautiousness.

LARGE Sublimity fills the soul with sublime emotions on beholding rugged, towering mountains, foaming, dashing, roaring cataracts, a storm at sea, lightning's vivid flash, accompanied by loud peals of thunder, the commotion of the elements, the star-spangled canopy of heaven, or any other manifestation of Almighty power.

SMALL Sublimity is comparatively unaffected by these and kindred phenomena.

INFINITUDE characterizes every work of the Almighty. Thus, space illimitable; the duration of time from everlasting to everlasting; the number of the stars, and of natural objects, infinite; the power of causation absolute and omnipotent; in short, every species of science, every department of nature, is "without a bottom or a shore." To this infinitude of the Almighty and his works, Sublimity—a more appropriate name for which would be Infinitude—is adapted, and adapts man. And certainly its exercise, besides filling the soul with most delightful emotions, imparts an expansiveness of views, a grandeur of conception, a range and sweep of idea, a compass and volume to thought and expression, without which no adequate conception of truth, nature, or God can be formed.

It should, therefore, be assiduously cultivated by the exercise of those emotions with which it inspires us. We should contemplate sublime scenery, all exhibitions of this principle in nature, and above all, the infinitude of GOD, as manifested throughout his works. The Sublimity of the young should also be developed by similar means.

This faculty is less perverted than most others. Occasionally it renders the style of speaking and writing rather sophomorical, by employing too much hyperbole, and using too many extravagant and rather bombastic words and expressions, which young speakers and authors sometimes require to restrain, or at least to chasten.—*Self-Culture.*

ARTICLE LVI.

THE DANGEROUS CLASSES IN SOCIETY.—A SERMON BY THEODORE PARKER.

THIS discourse is well written, and still better conceived. It presents the true cause of much of the depravity of the times, namely: the blue-stocking doctrine of considering every one who commits any breach of law as an outcast, and sending him to prison to learn every species of villainy, or to the gallows. And this they CALL Christianity. A greater misnomer cannot be perpetrated. Did Christ teach retribution—an eye for an eye—or forgiveness and restoration? Society first makes men criminals, and then heartlessly repudiates them for trifling offences. This cardinal doctrine of the New Testament, the sermon before us beautifully enforces. It is every way calculated to reform our prison discipline and do good. It ably presents the phrenological doctrine of the causes and remedies of crime, and may justly be considered a desideratum, and will help forward the much-needed prison discipline reform, now in progress. The following will serve as a sample of the work:

"In all these melancholy cases what is it best to do? what shall the parents do to mend their dull boy, or their wicked one? There are two methods which may be tried. One is the method of force, sometimes referred to Solomon, and recommended by the maxim, 'Spare not the rod and spoil the child.' That is the Old Testament way. 'Stripes are prepared for the fool's back.' The mischief is, they leave it no wiser than they found it. By the law of the Hebrews, a man brought his stubborn and rebellious son before the magistrates and deposed: 'This our son is stubborn and rebellious: he will not obey our voice. He is a glutton and a drunkard.' Thereupon, the men of the city stoned him with stones, and so 'put away the evil from amongst them!' That was the method of force. It may bruise the body; it may fill men with fear; it may kill. I think it never did any other good. It belonged to a rude and bloody age. I may ask intelligent men who have tried it, and I think they will confess it was a mistake. I think I may ask intelligent men on whom it has been tried, and they will say, 'It was a mistake on my father's part, but a curse to me!' I know there are exceptions to that reply; still, I think it will be general. A man is seldom elevated by an appeal to low motives; always by addressing what is high and manly within him. Is fear of physical pain the highest element you can appeal to in a child; the most effectual? I do not see how Satan can be cast out by Satan. I think a Saviour never tries it. Yet this method of force is brief and compact. It requires no patience, no thought, no wisdom for its application, and but a moment's time. For this reason, I think, it is still retained in some families and many schools, to the injury alike of all concerned. Blows and violent words are not correction—often but an adjournment of correction: sometimes only an actual confession of inability to correct."

INQUISITIVENESS.—How common it is to hear a child ask some such question as this: "Mamma, do tell me why you have a *black* handle to your silver teapot?" "Oh, my dear," replies the impatient mother, "how tiresome you are with your questions; come here and let me kiss you." The child's face gets a kiss; but it was the intellect that wanted to kiss the truth. The child is disappointed; disappointment follows disappointment; the child falls into a state of stupid simplicity, and is called "a good child."

ARTICLE LVI.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. VIII.

GROWING out of, or, rather, constituting an integral portion of the evils of that PARTYISM held up to condemnation in our last, is the most lavish expenditure of the public MONEYS, and the palpable DISHONESTY of many of its disbursers. The uninitiated, who PAY these bills, have no conception of the extent, or glaring enormity of the frauds perpetrated throughout all departments of all our general and state governments—public works included. Indeed, it does seem, as if many office-holders thought it a virtue to use every possible device to pilfer "government pap." Our government was economically framed. J. Q. Adams' administration was condemned as extravagant, though costing less than $14,000,000 per annum; whereas now $40,000,000 are common, and treble that sum will not pay the bills of the current year. Those of the last quarter exceeded $40,000,000. To canvass this matter more in detail, take the contracts for carrying the mails. No one will pretend that present contractors are not well paid, yet those of the Northern and Eastern States perform the same service as their predecessors at ALMOST HALF PRICE, as seen by the last reports of the Postmaster-General, in which the cause is explained. Nor can we reasonably suppose that, even now, no abuses are practiced. Probably, twenty or thirty per cent. could yet be saved, which, added to the forty per cent. already saved, would make a reduction of nearly TWO THIRDS.

Remember, this saving has been effected at the North and East. Now it is notorious that the Southern contractors get far more in proportion to services rendered, and I fully believe that government might obtain the same service at the South for ONE QUARTER the price now paid, and then amply compensate contractors. Of the Western service, I have no data on which to form an opinion; yet, doubtless, half might there be saved without any impairment of the public interest. Nor need readers be told that this forty per cent. surplus was paid as ELECTIONEERING bonuses—that these enormous sums were bona fide largesses paid for VOTES—paid by poltroons to KNAVES!—by US, the people, to our spendthrift rulers!

But these high-handed post-office abuses are not all—are not the worst. Take the map and chart printing of Congress as another example of the enormity of the frauds perpetrated on the national treasury. The following quotations are taken from a speech and report of Dr. Simons, of Conn., made in 1844, before the House of Representatives. It was only after repeated efforts that he could get his report before the House. His predecessor, an old member, tried and tried till he gave up in despair,

because members, doubtless fed by those who fattened on the abuses he sought to correct, the moment he attempted to bring this matter forward, would start some other business, and give this the go-by. Finally, Dr. Simons caught them napping, and pushed in his report; the substance of which is as follows:

"These maps had heretofore, as he understood, cost the government about sixty-six cents each, but had been contracted for this session for twenty-nine each. This reduction resulted from a competition not easily shunned, though it is said to have been attempted to be overcome by a trick. The plan was to charge, as heretofore, for coloring the maps. For instance, to charge two cents for red, two and a half for yellow, one and a half for blue, and three for *green*, which would make no small sum in the aggregate, as any member can estimate when he finds how many were ordered by the House. If ten thousand copies were ordered, and each copy to have forty maps, and each map cost six cents, no less than twenty-four thousand dollars would be claimed for the item of coloring. This charge was anticipated by the resolution I introduced prohibiting the payment for coloring of maps or charts, except by order of the House. Had not this resolution been introduced and passed, the maps contracted to be furnished for twenty-nine cents might have cost but little if any less than heretofore. And I shall not be disappointed if a large sum is paid for this job over and above the contract price, so fruitful and ingenious are the leeches about this capitol to invent and search out means by which to fasten themselves to the treasury to obtain its vital contents.

"Mr. S. said he held in his hand the testimony taken before the committee, and he would present an abstract of it to the House, that members might draw their own inferences. He would premise, however, that this testimony, except that of one individual, is from residents in this city, and from persons in whom can be placed entire reliance. Several testify to all the facts set forth in this report, and fully sustain the comments which he should make. The committee had to obtain their information from those acquainted with the materials, and in taking the testimony from persons in this city, it cannot reasonably be supposed that the work and labor of artists would be undervalued, but that the contrary might be the case. It is not usual for men to put down their own craft; and no doubt exists that full prices are given in the estimates of the witnesses. The estimates have been made by different workmen, having no motive to misrepresent; some before the execution of the work, and others without the knowledge of the prices offered or fixed upon: yet there is a striking uniformity and evident fairness exhibited throughout all of them. They bear on their front the impress of truth. They came from four or five different persons, all disconnected, and without any reason to suppose that they were at all swerved from truth by interest in the matter.

"The estimates for paper by three different persons, unconnected, and without interest in the matter, and who made their estimates separately, show that prices were fixed, or nearly so, and that more than double prices have been paid by Congress; and that much more has been charged than the number of the maps lithographed indicated. This was manifest to the committee without the testimony of witnesses, by the simple rule of enumeration. For this article of paper there has been paid *four thousand seven hundred and forty-one dollars*, when it could have been furnished for *nineteen hundred and seventy-one dollars* in the market of this city, which is believed to be essentially higher than could be had from the manufacturers; thus giving a profit of *twenty-nine hundred and seventy dollars!*

"The evidence regarding lithographic printing was also positive, and showed that government had paid *sixty-seven hundred and forty-seven dollars*, when it should not have cost over *nineteen hundred and twelve dollars*, a difference of *forty-eight hundred and thirty-five.*

"Another item of account, though small, is worthy of attention, as exhibiting a neglect of duty on the part of the former officer of the House, or the committee on accounts or both. It was a charge of *fifty dollars* for assorting, putting up, and delivering six boxes of the Texas boundary map. This could not have cost over *six dollars*—exhibiting a profit of *forty-four dollars*. The committee found only one establishment which charged for the delivery of their work, and this had been paid *one hundred and thirty-seven dollars* during the last three years. This is adduced, not for its amount, but for its novelty, and the disposition manifested to obtain government money wrongfully.

"There are other charges for work executed for the 26th and 27th Congresses, exhibiting most gross impositions, if not frauds, practiced upon the House, and confirmed, too, by evidence from the register of the treasury, and the testimony of those who performed the work for the contractor by the day or by the piece. The map or chart of Beaufort harbor cost the government for lithographing alone, $1,400; the artist executed the *whole* job for $87. The chart of Cape Fear river cost the government $2,500; the artist executed it for $125. The government paid for lithographing Wilmington harbor $4,000; the artist executed the same for $150. The government paid for lithographing the chart of Tybee bar $5,400; the artist's price, who executed it, was $250. The government paid for lithographing the charts of the bar and bay of St. Joseph's and Ship Island inlet $1,200; the artist did the same for $175. Now foot up these sums, and you will find that, for lithographing these six charts, the government has paid the sum of *fourteen thousand five hundred dollars* to the contractor, when the contractor has paid for doing *all* this work only *seven hundred and eighty dollars* ($780), showing a profit of $13,720—more than 1800 per cent., allowing for shop rent and materials. And, sir, this does not include the profit on the paper, printing and coloring the same. This is not the *opinion* that this work *could* have been done for these sums, or that may in future be done for the same; but the person swears *he executed every portion* of this work, *entirely and alone*, except Tybee bar, in which he had little assistance, and received the several sums just stated. He swears positively, and stands ready to show, by his books and accounts, *day* and *date*, for all these statements; and his character is, moreover, said to be irreproachable, and his reputation unsullied. The entire truth of this testimony is, in fact, sustained by the estimates of other witnesses, as not very far from the real worth of such work. With all these facts before them, the committee did not think proper to apply the term of fraud to the persons concerned; but, sir, these facts go to establish most incontestably, that the contractor was, at least, a very "*smart fellow*." He had the faculty to get large prices and to pay small ones; and if blame is to attach, I leave this House to say to *whom*. I am sure the government has not, in all cases, intrusted their interests to a "smarter fellow" than this contractor seems to be, if to an honester. It is astonishing how these abuses have been perpetrated, while successive committees have had the subject under consideration. There was a committee appointed during the last Congress to take into consideration the Texas boundary map, and though they found the grossest impositions and disregard of the orders of this House, to suspend that work, the contractor went on without authority, finished, and obtained pay for the same, amounting to over *twenty-seven hundred dollars*, when it was in proof before the committee that the same map was offered to be furnished for less than *seventeen hundred dollars*.

"There is another important fact to which I would direct your attention: and that is, that not less than $40,000 out of $56,000, expended for maps and charts by this House, during the last four years, have been thrown away on account of the size or scale on which they have been executed. Their size is such as to preclude their being spread in the cabin of any common vessel. The charts to enter some of the harbors on our seaboard, are some seven to fifteen feet in length, and they are now lumbering this capitol in stacks, and not worth taking away. They were made, sir, for the benefit of the map and chart trade;

and for nothing else could they have been designed. They have answered that purpose, and are now cast aside and trodden under foot as waste paper, and are useless, unless a few of them may be of service to deposite in the several State archives. As evidence of the truth of this, I will state that 5,000 copies of Provincetown harbor were furnished to this House for $14,750, of which an immense pile now remain in this capitol; that the marine insurance companies of Boston employed the same engraver who furnished the chart for this House, to reduce the same, which he did, and furnished 500 copies for $500; which shows the worthlessness of this large chart; and that 5,000 copies of a proper size ought to be furnished for less than $2,000; which would have saved the government, on this single chart, $12,750.

"Another not less important matter (Mr. S. said) he would bring to the notice of the House, and that was, the amount during the last four years which had been paid for engraving plates, and for plates included, which was $31,734, for the Senate and House; and if this was proper data for twenty-four years, which was less than the time this work had been going on, it would amount to the enormous sum of $190,404, and the government is not, it is said, in possession of any part of this property—a remissness unaccountable to me, and must be ascribed to some other cause than vigilance for the public interest. These plates are held by those who had received pay for them long ago, and yet the people are called upon to pay for many such annually. The plates for maps to accompany the land commissioners' annual report have been long engraved, and but few of them require touching from year to year, and those but slightly. These have ever been in the possession of the artist, who has had his pay for them; and when those maps are called for, he alone claims to furnish them, because he has the plates; and he who may be more deserving and necessitous is supplanted in his efforts to obtain the work, being opposed by him who has the advantage of the plates ready in his hands. Hence, the government annually pays for these plates, instead of procuring the maps printed on them at a trifling expense. These plates, especially for charts and boundaries, might be preserved for half a century, and remain of the same value for impressions, if the present number should become exhausted; and the copper of others is valuable, and well worth preserving. Another fact also exists; which is, that many maps and charts are caused to be engraved or lithographed by the Senate, and afterward ordered to be engraved or lithographed by the House, incurring double expense. One plate should be used for both Houses; and to effect this, it is only necessary to have this committee co-operate with a like one from the Senate, when this evil will be remedied."

Out upon those Representatives who could let such sums be squandered for services so small, and shame on those VOTERS who intrusted the public business to such, either leather-brains or rogues—the former, if they did not detect these frauds; the latter, if they did, but allowed them to go uncorrected.

Let not readers suppose that this is an extra case. It is only a sample of the scandalous waste with which every department of the public service is carried forward. Indeed, this extravagance, great as it is, is but petty larceny, compared with the WHOLESALE robbery perpetrated on the treasury by those who furnish "stores," etc., for the army and navy. I heard a man, whom, I think, they called Captain Page, relate in the cars, between Baltimore and Washington, in 1838, how the Seminole war began, and how he served the poor Indians in removing them west, he being one of the government contractors for such removal; and my soul burned with deep indignation at his story. Mark; he was telling a

friend how HE worked it to enrich himself at the expense of both the conniving government and the outraged Indians. Words can but poorly express the monstrous injustice heaped by government agents upon this noble but abused race! And this sin lies, voters, AT OUR DOORS. "We, the PEOPLE," should make it a matter of CONSCIENCE to watch our hired men, and dismiss with scorn those who are not rigidly honest. And we should, but for that PARTYISM condemned in our last. Nor can we escape the consequences of such injustice. It was perpetrated by our government, and on our heads and those of our children will the penalties of such violated laws fall. National sins a "just God" will visit upon the nation which commits them, as well as on partakers. But we are drawing our inferences before we have finished our facts.

A conscientious captain, who recently returned from Gen. Taylor's camp, said his conscience compelled him to resign his commission, because he was obliged to witness so wicked a disbursement of the public moneys, which he could not correct. His office entitled him to be paymaster, or else auditor of a portion of the bills of the southern army; yet, he said that the government had promoted over his head those whom he knew to be MISSISSIPPI RIVER GAMBLERS, and invested them with power both to make contracts for the army, and to AUDIT THEIR OWN BILLS—which is the same as allowing them to put their hands as deep and as often into the public treasury as they choose, and without any one to bring them to account! This, fellow-citizens, is the government under which we live! The money we earn by the sweat of our brows, is squandered on GAMBLERS, in payment for electioneering tirades! Shame on us, one and all, that we do not know such things; or, knowing, out upon us that we do not correct them. This is but a tithe, a sample of what the captain said, but it is enough. He said he could not stand by and witness such enormities, and should therefore resign. Then, shall WE tamely submit to them? Remember, they were perpetrated, not by these gamblers on the government, but by the GOVERNMENT ON US! And yet we succomb tamely as whipped spaniels!

But these gamblers are by no means alone in their wholesale robberies of the public treasury. This is but a sample of the way ALL our moneys for the army and navy are expended. In fact, I fully believe this Mexican war—a perfect outrage upon every principle of both civilization and Christianity—was got up, and is kept up, mainly by these leeches, so that they may glut themselves on the spoils. Oh, my countrymen, be intreated to tolerate neither these evils nor this accursed war any longer![*] But to return to our FACTS.

Let it be observed that we have drawn our facts, not from one de-

[*] Those who justify the war, please answer this question. If CHRIST were our President, and angels our officers and soldiers, would this war have been commenced, or would it be continued.?

partment of our government, but from several. These are not isolated cases, but are only average *examples* of the way EVERY DEPARTMENT of government is conducted. Our government costs at least FOUR HUNDRED per cent., and probably TEN, more than there is any need of its costing, and yet we, the voters, with the power in our hands to remedy these monstrous abuses, either ignorantly or else wickedly tolerate them! And all this the fruits of blind adherence to PARTY! Men can obtain office only by heavy outlays of money in the form of BRIBES; first, to the people in procuring votes, and secondly, to the disbursers of these offices, and then they make these offices pay principal and interest, and fortunes besides. Why are men so crazy after office? These facts answer. They are desperate in their efforts to obtain the LOAVES and FISHES disclosed in these facts. What else CAN it be?

We dislike long articles, yet must push this subject into our STATE governments; for we must rouse our readers to ACTION. We must reach the POLLS, and correct these abuses by means of this great birth-right and constituent element of freemen.

The Pennsylvania debt, so oppressive to the producers of that rich and powerful State, was incurred by just such wanton and wicked waste as those already pointed out. I do not assert this by guess, for I have it directly FROM THE LIPS of those who thus spent the funds. They unblushingly confessed, or rather BOASTED to me, personally, of their exploits. Readers know that I have traveled all over the country, and am NO PARTY man, and hence have access to these facts and personal narratives, one of which is as follows:

One of the canal commissioners, whom we will christen Mr. C., did a great deal toward giving an ex-governor of Pennsylvania, whom we will call Governor ——, his ovewhelming majority. Mr. C. told me HOW he did it. He made it a custom to let out all contracts, so as to throw great profits into the contractors' hands. Yet, along with them went the full understanding that said contractors should cast their votes, and procure all the votes they could raise, either from their laborers, or by all the influences they could bring to bear, as this commissioner should direct. He had been commissioner several years, and by these fat contracts had brought a heavy vote in favor of Governor ——, with the express understanding that the governor should continue him in that office, because C. wished thereby to place HIMSELF in the gubernatorial chair. But Governor —— gave out all the commissioners' berths before he came to C. On hearing of this, C. went, in great wrath, to another leading politician of that State, threatening, "I have made Governor ——, and I can and will unmake him." This politician, whom we will call Mr. P., knew C.'s power, and that he could and would overthrow their party, unless he had a commissioner's berth, and accordingly took post horses and rode, with all speed, 150 miles, without stopping, except to change horses, to lay C.'s claims and

threats before the governor. He arrived in the evening, took the governor into a private room, and held him by the button till daylight, determined to reinstate C. in the commissioner's berth; for C., Shylock-like, would accept nothing short, nothing else. "But," said the governor, "these offices are all given out,* so that I CANNOT serve C. If I recall that of either of the others, a like storm of wrath and party threats will be raised in another quarter," etc. P. plead the ruin of the party as the sure consequence of refusal, and insisted; and being a virtual though secret controller of the State politics, they together cooked up a new Circuit Court, and induced one of the commissioners to accept a judgeship—for which he was not at all qualified—in lieu of his commissioner's berth, which was accordingly given to C., so that C.'s wrath was thus converted into praise. Now C. told me that he wanted that commissioner's berth BECAUSE it gave him the disbursement of large sums of money, which enabled him to PURCHASE VOTES by means of fat contracts, in order that he might thereby, at some future time, secure his own election as governor! for these contractors were pledged to vote his ticket, not only for the time being, but ALWAYS afterward, when C. might require. Those who doubt this story, and, of course, question my veracity, are asked, "How came Pennsylvania's enormous debt? Whence that extra judgeship created by an ex-governor? How came her public works to be so wretchedly mismanaged and unproductive? Especially, whence that extra judgeship, which made some noise in the public prints? Is not this story in perfect harmony with facts previously cited, and with the entire tenor of the governmental administration of all our States, and of our nation? It is hard of belief, yet disbelief is harder. But for such political gambling, what became of her funds?

Citizens of Michigan, have no similar corruptions disgraced and crippled your young State? Is Pennsylvania alone?

New York, what says the report of the committee appointed to investigate your canal expenditures, just submitted to our Legislature? Some of its results are thus summed up:

"They commenced their investigation upon the GENESEE VALLEY CANAL. They state that *Sanford A. Hooper* was appointed superintendent of that canal in the spring of 1842, and continued until he resigned on the 13th of March, 1845; and that during all this time *Orrin H. Reynolds* was his clerk; that when Hooper resigned, Reynolds was appointed to fill his place, and Hooper became Reynold's foreman. That soon after, Hooper was appointed superintendent, and as early as July, 1842, he and Reynolds entered upon the practice of a regular system of peculation, by the use of *false and forged vouchers*; that this system was extensively and almost generally practiced by them until the removal of Reynolds, by the canal Board, in July, 1845; that their practice was to go along the canal the first of every month, pay the men, obtain their signatures to the printed form of receipts, *with the time and amount left blank*, and receive the check-rolls of the foremen; then return to their office; fill up

* This narrative I had from P.'s own lips.

the receipts with such amounts as they pleased, and make new check-rolls to correspond. These blank receipts, in several instances, taken for twenty-five cents, were filled up for more dollars! In other instances, to check-rolls previously sworn to, were interlined and added a list of names and days, and the amount increased accordingly. Forged receipts for materials of nearly every description were presented and paid; in one instance for 10,000 feet of lumber for a dock at Mount Morris, and this, after the commissioner had directed it to be constructed of lumber, then on hand, belonging to the State, and while the engineer at Mount Morris was selling for $3 and $3½, like lumber, for which the year before the commissioner had paid contractors from $18 to $28 per thousand.

"But these frauds of the superintendent, as compared with those committed in the construction of that canal, are hardly worth noticing.

"The committee state that in 1835, F. C. MILLS, as engineer under the direction of the canal commissioners, made a minute survey of the Genesee Valley Canal and Dansville side-cut, and estimated the cost at $1,890,614 12—including $43,845 22 for reservoirs on the summit level. The amount already expended on this canal, exclusive of damages to contractors, &c., is about $3,885,000! The estimate, by the engineers, in 1842, of the cost of *completing* this canal, was $1,843,303; making an aggregate sum of $5,728,303. A large portion of this difference between the estimate by Mills, and the actual cost of this canal, the committee attribute to the *unwise and unskillful management*, and in some instances, *fraudulent connection of the engineer corps with many of the contractors*.

"Another equally inexcusable mistake was made by the engineers in estimating, on many of the sections, so small a quantity of quick-sand, cemented clay and gravel. The consequence was, that a proposition, including exorbitant prices, for materials of which so little had been estimated, seldom lessened the prospects of getting the contract. The contract prices for ordinary excavation were from nine to twelve cents, and for quick-sand, but little more expensive, *from seventy cents to seven dollars per yard*. Unfortunately, if not unjustly for the State, favorite contractors were paid for large quantities of quick-sand, and cemented clay and gravel, at these enormous prices.

"The first case of fraud examined by the committee was in the letting of Rock Section 58. They cite the testimony of the assistant engineer and others, showing that after the proposals had been opened and examined, *the resident engineer altered the one put in by his former partner, increasing the amount several thousand dollars*, and awarded him the contract; that this contractor was then pecuniarily irresponsible, and that the section, at the prices in the proposal before it was altered according to the tables of previous measurement, would amount to about $90,000; by the altered proposition and contract prices, to $94,000. That soon after the contract was made, the resident engineer *altered his tables of measurement*, increasing the amount of the contract to $107,000, and subsequently, as the work progressed, *he changed the classification of the material excavated*, and, as returned to him by the assistant engineer in the immediate charge of the work, *from quarried stone to rock excavation at the highest price*—thus, in another way, falsely and fraudulently increasing the amount paid to this favorite contractor. The amount paid on this contract, to this contractor, up to the time of the suspension, was $122,000. The estimated cost, by the engineer, of completing this contract, is $12,000—making the actual cost of this section $134,000—*about* $45,000 *more than the amount of the proposition as put in by the contractor himself*.

"The next case stated in the report is of a different character. The resident engineer directed the contractor for section 71, to cut a ditch across a bend of the Genesee river, with the view of changing the bed of the river. The ditch was cut from six to ten feet in width, which, by *diverting the water from the river into the ditch*, washed out a new channel, nearly half a mile in length, across the bend, *for which the engineer allowed him for excavating a*

channel from 72 *to* 100 *feet in width, from six to ten feet in depth*, amounting to 51,673 yards, of which 10,774 yards were allowed as clay, cement, and gravel, and 1,132 yards, as quick-sand, at *a dollar a yard*.

"The contractor on the Portage Aqueduct was allowed by the engineer, and paid for excavating 636 yards of quick-sand, at $5 25 per yard, amounting to $3,339, *where, it appears from the testimony, none existed.*

"The tow-path through the tunnel at Portage, of about 1700 feet, was to have been a table of rock left for the purpose, according to the plan and contract; and after it had been so left until the excavation of the tunnel had been nearly completed, *the engineer permitted the contractor to excavate the tow-path also, at an expense to the State of* $7,420, for no other reason that the committee could discover, than the fact that the contract price was $4 per yard for excavating this tunnel, and the cost to the contractor, as stated by himself and engineer, was *less than* 65 *cents per yard.*

* * * "This pile had been measured by three engineers together, at 233 yards, and paid for by the State at $2 90 per yard. By the measurement of the present engineer, in the presence of the committee, and sworn to by him, *there is less than* 100 *yards of this pile, for which the State had paid for* 233 *yards.*

"At the same quarry, 15 or 20 *stacks of chimneys to laborer's shanties, composed of rubble and loose stones picked up—eight or ten yards in each—were measured by the engineers and paid for by the State!*

"The aqueduct across the Genesee river was abandoned by the commissioners after the contract was let, and they and the contractor submitted to the chief engineer to determine the amount to be paid to the contractor for damages, without any evidence; and he awarded $10,000, which was paid. The committee express the opinion, that the professional character of this engineer would hardly now justify this loose mode of paying out the public money."

Behold the accumulating force and the converging tenor of these facts. Even many of our town and county affairs evince similar corruptions. Nor are they all more than a mere iota—a musketo's bite—compared with those vampires which are fattening upon every vein of the public treasury. And we, simpleton voters and payers, either know it not, or, knowing, tolerate! Yet these public profligates are not, after all, so much more reprehensible than we VOTERS. Good enough for us, if we are such dummies as not to know any better. How long shall we allow ourselves to be thus cheated? As long as we vote PARTY tickets! Till we turn REPUBLICANS instead of party tools!

Let me not be accused of favoring or censuring either of the dominant parties, because both are about equally guilty. This "spoils" policy—spoiling whom? us, the CITIZENS, to be sure—is equally the creed and practice of BOTH parties, and of all office-seekers. They impudently CLAIM these spoils, as the reward or booty of victory! Mark this point. I denounce these public robberies less than that outrageous political PRINCIPLE, "to the victorious party belong the spoils and perquisites of office." This usage is the fatal error, the rotten gangrene of our glorious institutions. Politicians wrangle and scramble, and lie and bribe, in order to command these offices, and thus filch their government, that is, their fellow-citizens. Instead of loving this, incomparably the best government on earth, and doing all in their power for its promotion, they rob their own

mother, and are reveling on her heart's blood! Oh, my country, how art thou abused, and by thine own children! Nor can we expect our institutions to survive if these outrages continue to be tolerated. They contain the fatal elements of dissolution, and, unless corrected, will inevitably effect our ruin: not these paltry sums themselves, but that CORRUPTION which they reward. Fellow-citizens, our nation must be JUST, or be overthrown. Such wickedness, by a law of things, will as surely effect our national destruction, as punishment follows transgression. Arise, my countrymen! Awake, every voter, and arrest this torrent of abuse by appeals to the BALLOT BOX, before it sweeps our beloved institutions in the yawning gulf of oblivion!

Our next article on this subject, will present a REMEDY for these evils. Excuse the length of this article. May it impel you to the POLLS, and guide your votes by JUSTICE.

ARTICLE LVII.

SIGNS OF CHARACTER.

OUR last article on this subject analyzed the walk of our driving, determined, energetic men, who move rapidly, but easily. We designed to have followed immediately with the mental characteristics which accompany a slow, heavy, trudging walk, as contrasted with a brisk, easy walk; but other matters have been allowed precedence till now.

See you that thick-set, short-legged waddler, yonder? He takes up his feet as though they were heavy, and puts them down as if he were weary. It takes much exertion to carry him a little way. See, too, how many of his motions are false—are to his walk what blasted kernels are to grain. They retard, rather than further, his progress. He makes more ado and labors harder than that easy-motioned man who has just passed him, but drags along, notwithstanding. You also see that he rolls somewhat from side to side, instead of moving in a straight line. Nor has he much SPRING, as they call it, or elasticity, in his motions; but, instead, a certain heaviness, or leaden deadness, which increases his efforts while it impedes his progress. His joints, too, do not work freely and limberly, but seem to require oiling. Nor does he seem to have enough of them, but manifests a certain stiffness and rigidity in all his motions.

What of the mentality of such?

It is of a piece with their walk and motion. Their mental motions are as heavy as their physical. Their minds, like their bodies, are stiff-jointed. They neither perceive quickly nor feel acutely; but are rather dull of comprehension, and lack clearness of thought and pointedness of

remark. They may half understand, after a while, but seem to have a good deal of mud in their brains. And when they undertake to speak upon a subject, they talk around it, instead of pitching right into it. Nor can you fully understand them at first, till they have explained themselves over and over again. They may be patient students, but are as slow-moulded and logy mentally as physically. They may be deep, but are not clear. Perhaps they are copious, yet they are not distinct and pointed. Their ideas drag along after each other just as their feet do. Their likes and dislikes partake of the same logy cast, and are neither positive nor pointed. Urged forward by some powerful stimulus, they make good headway through life; yet, unless thus goaded on, they will drag in business as they do in their motions. Nor do they take advanced ground in the forward movements of the day. Indeed, they hardly keep up with the progress of society, but rather lag behind society, instead of accelerating it. They are careful but-and-if conservatives, instead of being bold reformers; and cavil at the new, instead of examining or embracing it. Their views, too, are rather restricted, and course in life of the contracted, instead of free and liberal order. They are, moreover, apt to be rather bigoted and proscriptive, and frown upon, if they do not condemn outright, all who differ from them in opinion. Let them trudge on, while we canvass another traveler.

See that Mr. Sluff. At every step he drags his heels along the ground some inches before he fully places his foot. He sluffs, sluffs, sluffs along, only half taking up his feet, and "drags his slow length along." Mr. Trudge is bad, but Mr. Sluff is worse. This dragging of the heels indicates a dragging character and an addle brain. Such may eat, and sleep, and vegetate, but will never set the world on fire. There is but little of them, and that little is poor. They can neither feel, nor think, nor work; but are real dough-heads. Marry such a one, and you chain yourself to a dead-and-alive carcass, and may expect "more of that same sort."

See you that still, cautious, stealthy tread? You hear no foot-steps till they are right upon you. You observe a closeness of motion, as if he were afraid to throw out his arms and feet. His hands are always close to him, and every thing close within himself. That man commits few mistakes. See that you leave no loose ends when you deal with him, else he may entrap you. He is a sly dog; look out for him.

But Mr. Candid lets his arms swing, and often throws out his feet, as if he had nothing to conceal. What he is, he is willing should be seen and known of all men. Trust him; he will never trick or deceive you.

Mark that speaker's gestures. See him extend his hands and arms far out from him, and make sweeping, far-reaching gestures, as if speaking of things away off. His ideas, like his gestures, are expansive, and partake of the vast and boundless. Instead of confining himself to some

narrow, contracted views of small subjects, he chooses themes which will allow indefinite extension, and leaves much for you to reflect upon and carry out afterward. His mental vision is like the eagle's sight, far-reaching, yet clear and specific, and his mental flights soaring and exalted. Listen closely; for you may gather both rich thoughts, and also materials for others still richer. Nor is there any thing small, contracted, or bigoted in his thoughts; but a vastness, and range, and comprehensiveness, as rare as admirable.

See, too, that he often raises his hands higher than his head, and gives his motions ALTITUDE as well as sweep. Accordingly, his views carry you aloft into the region of moral aspiration, and inspire within you a desire to soar upward toward the throne of the Most High. Such a speaker will expand your intellect and elevate your soul.

But Mr. Peck, in speaking, moves his hands but little, and then always keeps them close to his body; and his ideas, what few he has of them, are as restricted as his gestures. He manifests no expansiveness of mind, but takes up some contracted idea, and turns it over, and back again, for the twentieth time. Like the mole, he can see only just close around himself. The way he was taught is the way in which he still hobbles along. He treads the same bark-mill round, he dances in the same peck measure, from the cradle to the grave. If a minister, he can preach all day—a whole term—on some petty sectarian dogma, unimportant in itself, but yet big enough in his eyes to prevent his seeing any thing else. See what a fine snooze Deacon Stay is taking; because, though Mr. Peck makes some fine sentences, and commands a very chaste, pretty, and finished style, yet where are his THOUGHTS? Does he impress any home truths, or lodge in the mind any thing for subsequent digestion? How much better does he make his hearers? Let him hammer away. He will only keep his flock stationary, and die in his present tracks.

But, to continue these illustrations is hardly necessary; partly because these samples will enable readers to follow out these analogies between the various modes of walking, moving, dancing, etc., and the accompanying characters, for themselves—which is far better than to have them already traced out at their hands—and partly because these diversities in character are too minutely shaded to be transferred to paper; so that those who would understand this subject thoroughly must make PERSONAL observations. We conclude it, then, by calling attention to the fact, that every individual has a peculiarity of walk and motion, unlike that of all others; and all of these peculiarities are so many specific indices of mental character. Since the GENERAL features of the mentality bear so close a resemblance to the walk, of course EVERY peculiarity in the motions is accompanied by its corresponding mental characteristics. Nor is there any mistake in these signs. They are infallible. They are linked together by a law of nature, and cannot be separated. They are,

moreover, easily observed, when the observer is once on the right track. True, there are so many different gaits—so many of these signs to be deciphered—that beginners often err; yet they can see, in all their errors, no failure in these signs, but only in their KNOWLEDGE of them. Nor can perfection be attained here more than in astronomy, or any other department of nature; yet, here as there, the more one observes, the more easy, profitable, and correct subsequent observations. In fine, we commend this subject to every student of human nature, especially in connection with that of the NATURAL LANGUAGE of the faculties—a subject which we hope ultimately to reach in the Journal.

Our next article on this subject will open another budget of signs of character, none the less interesting or significant.

ARTICLE LIX.

APPROBATIVENESS IN ANIMALS.

FACTS like the following have forced upon the editor the conclusion, that animals are endowed, in some degree, with all the mental faculties possessed by man. His theory is, that mind cannot exist without the conjoint presence of all these faculties; that, however strong or weak some may be, yet all must be THERE. How often do we see dogs, cattle, horses, etc., exercise Causality, in employing means to attain ends! Nor could they live, or effect any thing, without it. How often do animals manifest Benevolence, Firmness, Imitation—as sheep, in all going where one goes; and thus of many other faculties, supposed to be possessed exclusively by man! The beaver possesses Constructiveness; so do birds, squirrels, foxes, ground-hogs, spiders, silk-worms, and even crickets and bugs; and bees evince a high degree of it. Indeed, almost all animals construct some kind of nest, or habitation, which, if only the merest hole, evinces the possession of this mental element.

Approbativeness, Self-esteem, and Firmness, are often very conspicuous in horses: the latter, in their staky obstinacy, and in tugging away at their load till they bring it; and the former, in their unwillingness to be passed by other horses on the road, or quickening their gait when overtaken, as well as in often assuming a certain gentility or prettiness of gait, frequently seen, especially in young mares. And how often do male horses, particularly when proudly prancing in their pastures, act out Self-esteem to the life! Ants evince Acquisitiveness, in carrying to their homes those choice bits of food which they find; and Philoprogenitiveness, in lugging their young into other and safer quarters when their habitations are disturbed. Kindred manifestations of one mental faculty

after another are every where apparent, in nearly or quite every species of animals. They often exhibit even those moral elements supposed to be exclusively human. How often do we see them manifest Conscientiousness, in acting guilty, and sneaking off when they have done wrong; and also Veneration, in being obedient! These suggestions have been called out, and are well illustrated, by the following anecdotes, illustrative of the approbativeness of birds:

"A gentleman had an American mocking bird in such health and vigor that it was either constantly singing, or else imitating the various sounds it heard. In order to try the powers of this bird, its owner purchased a fine sky lark. When placed in the same room with the mocking bird, the song of the former was heard to echo through the house as if it were chanting 'on fluttering wing' its well-known welcome to the rising sun. The mocking bird was silent for some time, but at last burst forth in the strains of the 'aerial songster,' but louder and clearer, as if mounting and stretching its wings toward heaven. The lark was silent from that moment, nor was a joyous note ever heard from it afterward. Wishing to test the powers of the mocking bird still further, an unusually large price was given for a black bird, celebrated for its vocal powers. It was placed in the same room with the mocking bird. Early on the second morning its song was resumed, and its charming notes were warbled forth with all the sweetness and modulation which may be heard in its native 'thorn brakes.' The mocking bird listened and was silent for some time; then, all at once, the mocking bird's notes were heard to issue forth, but sweeter and louder than those of the woodland songster. The black bird heard them, felt that it was conquered, remained silent, drooped, pined, and died."

This placing brutes on the same footing with man, by ascribing to them the same faculties, only in a far lower degree, may alarm the timid, lest it should make man mortal as brutes are considered to be; or else admit that immortality appertains to brutes. Yet the matter before us is one of FACT, which no inferences that may seem to grow out of it can invalidate. Nor can we deny them without contradicting our senses. Yet this possession by brutes, of the moral and intellectual faculties, does not in the least compromise the immortality of the human soul. That, Phrenology completely establishes, as seen in our work on Religion. It may argue the immortality of brutes, to which doctrine I see no valid objection, yet leaves the mortality or immortality of the human soul where it finds it.

The next thing we took up, after laying the above in our printer's pigeon-hole, was the following, which has been laying in our desk some two years, and to which we once appended some notes of dissent, with the view of publishing them:

"It is a general belief, among all classes of men in an enlightened state, that the *brute* creation have *no* immortal faculties. Yet that the brute possesses many faculties of mind (or mental faculties) common to *man* cannot be denied. If it is reasonable to believe that the mental faculties of brutes are not immortal, then it is as reasonable to believe that the same faculties in man are not immortal. It is generally supposed that all the faculties of man's mind are immortal; this I consider very erroneous. Man has faculties for eating and drinking (Alimentiveness and Bibativeness), but in a future state, there shall be 'neither eating nor drinking.' He has a faculty for loving the opposite sex, and

for connubial felicity (Amativeness and Matrimony), but there shall be 'neither marrying nor giving in marriage.' He has a faculty for acquiring property (Acquisitiveness), but there 'no Christians thirst for gold.' The same may be said of Time, Constructiveness, Hope, Cautiousness, Secretiveness, Combativeness, Destructiveness, Self-Esteem, Approbativeness, Language, Inhabitiveness, &c.

"Although the brute possesses many faculties similar to man's, yet I have lived long enough to see, that man is endowed with something which exalts him 'above the beasts that perish,' and makes him the 'LORD of CREATION:' something that enables him, like the Spirit of God himself, to grasp the whole boundless universe. Indeed, what cannot the mind of man do, when properly directed? Look at the condition of society in the *first* stages of the world's history, then look at it as it *now* is, and you have the answer.

"Many of man's mental faculties are merely given to him by the Almighty, to enable him to work his way through this sublunary world—for the same purpose as they are given to the brute, viz.: to protect and to provide for the body. They are not calculated for the world of spirits, any more than this material body, or the mental faculties or bodies of the brute creation.

"I consider that the *principal*, if not the *only part*, of the immortal mind of man, is his REASONING FACULTIES (Causality and Comparison)—that enable him to reflect, meditate, and contemplate upon the works of God around him; and while thus contemplating (if his earthly faculties are silent), causes him to lose himself, as it were, and to cry out with the divine Psalmist, '*O Lord, how manifold are thy works! In wisdom hast thou made them all!*' He is then in a heavenly element and occupation. This is the glorious employment of the '*immortal part*' of man's mind.

"I confess I am not able, positively, to say, that *all* the other faculties of mind are annihilated by death, the same as we generally believe of the brute, but I think it quite probable.

"If, then, the thinking faculties (Causality and Comparison), located in the forehead (behold the wisdom of God in their location!), constitute the soul, or the most important part of it, how studious should we be to improve the short season of this life, to cultivate and adorn those immortal faculties! But the question may be asked—How shall it be done? Think, reflect, compare, meditate, contemplate. Go forth into the fields; examine the works of nature; the plants, trees, animals, birds, insects; compare one with another; look into the *causes* and *effects*, and look through Nature up to NATURE'S GOD, the grand and great FIRST CAUSE. Go out in the stillness of evening, while millions of other and distant worlds, moving on in their regular orbits, obedient to the great First Cause, are blazing in the blue vaults of heaven. Is there nothing here, oh man, upon which to meditate? Study into the nature of things—in the great chain of beings which lessen 'down from INFINITE PERFECTION to the brink of dreary nothing!' You cannot but be profited by such a course. This will expand the soul, until it shall be able to grasp the infinite works of the Spirit of Good, and thus fit it to enter into the inexpressible joys of eternal beatitude. M. F."

"Poughkeepsie, April 28, 1845."

The idea that a part of our faculties die with the body, implies a limited view of Phrenology, and an imperfect one of the nature of mind. The mind can no more be in this state, or any other, without the co-existence of ALL its faculties, than the eye without that of all its parts. As removing the cornea, or the crystalline lens, or the retina, or the aqueous humor, or the optic nerve, or any other integral portion of the eye, destroys its integrity, as well as functions, so that it is no longer an eye any more than it is a foot—so the death of either one of even our animal faculties

—much more of several of them—would destroy the integrity and personality of the human soul, so that it would become something else. Unless we possess all our faculties in another state of being, we shall not be ourselves, but shall be another order of beings, and wholly disconnected with ourselves—that is, ourselves here, will no more be ourselves there, than a fish, if it could be converted into a human being, would be a fish as before. We shall possess Amativeness, Alimentiveness, Acquisitiveness, Combativeness, Approbativeness, and the like, there as much as here, and have a legitimate sphere in which, and objects on which, to exercise them, else we cannot be the same beings there that we are here. The writer of the above seems not to know, or to have forgotten, that great and beautiful phrenological law, that all the faculties are capable of a TWO-FOLD action. Thus Amativeness may be exercised in coarse sensuality, which corrupts and is sinful, or in a pure, elevating, and refined love of the MENTAL gender, so to speak, of the opposite sex. The masculine and feminine consist even more in this mental than physical sensuality; and in another state these mental genders can assimilate and love each other quite as well as here, only with an ardor of purity and power, infinitely higher than here, as our faculties will be more exalted. As one of either sex, with this faculty feeble—none, from the cradle to the grave, are WHOLLY without it—is a mongrel, and exceedingly imperfect, so its absence, in another state of being, besides destroying the integrity or personality of the soul, as just shown, would deprive it of one of its important powers of enjoyment, as well as pure and holy class of emotions. Yet the full force of this point will be fully comprehended only by those who understand and FEEL that "SPIRITUAL LOVE," so fully developed in "Love and Parentage."

This duality of action appertains equally to all the other faculties, as shown in vol. iv. of the Journal, and will be more fully shown in the revised edition of "Religion," which the editor is now preparing, and obviates our friend's difficulty altogether.

Several letters have recently reached us on this very subject. It is one of much importance—perhaps too much to be thus cursorily dismissed—yet we have already protracted our remarks on it far beyond our original intention, though now barely laid it open for individual reflection. We commend it to general consideration, yet shall discuss it much more fully in "Religion," and there give, what no phrenological author has yet attempted, the state of the soul and mode of its existence hereafter. Of the time of its publication, due notice will be given in the Journal.

PHRENOLOGY is gaining converts in ENGLAND, FRANCE, and GERMANY, at a rate never before equaled, and we feel assured that AMERICA will not be found in the rear.

ARTICLE LX.

PHRENOLOGICAL DESCRIPTION OF ANDREW J. DAVIS, THE POUGHKEEPSIE CLAIRVOYANT. BY L. N. FOWLER.

No. 51. ANDREW J. DAVIS.

(Given in New York, October, 1847.)

MR. DAVIS'S head is of full size, being twenty-two inches in circumference, and well proportioned to his body. His mental or nervous temperament predominates; the motive, or bilious, is next in power, with only a fair amount of the vital: consequently, the strongest tendencies of his mind are intellectual, and his enjoyments are elevated, rather than animal or sensual.

His mind is highly active and very susceptible, and he is easily influenced or awakened by external objects or internal emotions. He has great power of endurance, both mental and physical, and his system is more free from disease or debility than that of most persons. His mind

acts with great freedom and clearness: in this respect he has the advantage of most men. The restraining elements of his mind are none of them large. He has barely caution and forethought enough to prevent misfortune, but not to produce unnecessary restraint: excitement might lead him beyond the bounds of prudence.

Another strong trait is, power to decide upon a course of action. He is much under the influence of Hope, and his mind is continually sustained with anticipations of future good and success. The predominance of his brain is in the frontal and coronal region; hence, he possesses the power of controlling his selfish and social feelings. He enjoys the society of friends when circumstances bring the social feelings into action, yet the influence of this class of organs is not controlling in his character. Adhesiveness should be larger, in order to have a balancing influence. He is much attached to place and homestead, or the spot of his choice; is independent in his feelings, but not proud, haughty, or distant; and does not lean on others for opinions or advice.

Combativeness and Destructiveness are distinctly and fully developed, and give him a good degree of force and energy of mind. He is not backward in doing what the occasion requires, and is quite fond of muscular action and general exercise, particularly that of walking, and is less fatigued by this kind of exercise than most persons. His appetite is good, yet subject to his judgment and will. He is rather ambitious to excel, and gain popularity; but this is not a ruling element of mind. Secretiveness is not large. He is disposed to express his mind freely; is not cunning or artful, but, on the contrary, has a tendency to be too plain, candid, and blunt spoken. He says what he has in his mind to say, and what he thinks to be the truth, leaving the consequences to take care of themselves. He is naturally below mediocrity in the exercise of the feelings of devotion and respect, and when he does exercise that feeling, it is directed more by the other faculties than by its own instinctive power; but he has strong admiration, which may increase the action of Veneration. His sense of the spiritual and its influences is strong, but love of the curious, novel, and marvelous, is moderate. He would not go far to gratify mere curiosity. His Benevolence is large, but his sympathies are directed more to objects of distress than to religious associations. He has naturally good mechanical abilities, great versatility of talent, strong imagination, and more than common scope of mind; is a great admirer of the beautiful, perfect, grand, and magnificent; very fond of natural scenery, of oratory, and display, and liable to be enthusiastic in his feelings, and is inclined to magnify and give very full descriptions of his various emotions, and of what he knows and has seen. He seldom, if ever, falls short of the truth, but uses extravagant language, and does full justice to his cause.

His practical talent being large, and Veneration moderate, disposes him

to go forward to learn what is new, and encourage the spirit of the nineteenth century, rather than to dwell upon the past, and adhere to old customs and measures.

His Mirthfulness is large, rendering him quick to perceive the ridiculous; and he is well qualified to enjoy fun and give jokes. His intellect is of the most available kind. He has a full development of the frontal lobe, and is particularly full in the region of the perceptive faculties—resembling very much the fore-head of Elihu Burritt, the Learned Blacksmith. He has an uncommon desire to know what is going on around him, and to identify mental phenomena; is quick to acquire a knowledge of the general features of a subject, and can scan more ground in a given space of time than many; is great at fact gathering; has uncommon range of thought and scope of mind, and is very observing where real information is to be obtained, but is not governed by mere curiosity. He has a strong desire to travel, a good local memory, and is very fond of natural scenery, particularly of the wild and romantic; has quite correct ideas of the elapse, and different periods of time; is punctual in his engagements, is quite systematic, fond of order and arrangement, and much annoyed by confusion or discord. His strongest reasoning power is Comparison, which disposes him to analyze, criticise, and compare. He too easily satisfies himself with reference to the principle involved, and is liable to predicate too much upon it, as thus understood, in consequence of the perceptives being larger than the reasoning faculties, and Causality less than Comparison. He infers and compares, more than reasons from cause to effect; is unusually smart, and would generally pass as having more mental power than he really possesses, especially with a good education. He might excel as a scholar, and has a great fondness for history and narratives; also, the natural and exact sciences, and would be particularly fond of the study of astronomy.

His ability to use language is good, but not equal to the rapidity of his thoughts or the extravagance of his ideas. He has quick perception of shape, outline, and proportion, correct notions of distance, and can be a fair accountant.

One of the strongest traits of his character arises from the organ called Intuition, or Human Nature. It gives him an intuitive perception of human nature, of motives, and the result of causes; also, intuitive judgment on subjects presented for investigation. He has more perseverance and unwillingness to change his purposes, than will and decision.

The above are the natural traits of his character, or tendencies of mind. The peculiar circumstances surrounding him, and the singular manner in which his mind has been developed, may have had an influence in exciting some faculties and restraining others beyond what Phrenology can recognize.

MISCELLANY.

HONOR AND CONSCIENCE.

THE PHRENOLOGICAL JOURNAL for May is as good as ever. While reading the description of the Hon. Thomas H. Benton, we were struck with the passage on the 141st page. We thought we should like to ask friend Fowler, how a man can have a "strong" sense of "honor," and yet be deficient in Conscientiousness, and almost wholly wanting in "Spirituality?" We have ever thought that Conscientiousness was honor's main-spring, so to speak; perhaps we are mistaken.—*The Missionary.*

ANSWER.—Honor is the product of Approbativeness. Those in whom this faculty is "strong," combined with large Alimentiveness, pride themselves, or place their honor, in eating and drinking more than others; combined with Combativeness, in fighting, and the like; with Acquisitiveness large, in their riches;—and thus of its other combinations. Hence, those who have large Approbativeness, and small Conscientiousness, may have the highest sense of honor, without regard to honesty and moral principle, and even consider it honorable to cheat, and indulge their other propensities. On the other hand, those who have large Conscientiousness and small Approbativeness, may be rigidly honest, yet have little regard for honor or reputation. This doctrine of the combinations, besides accounting for phases of character explained by no other system of mental philosophy, constitutes a most beautiful and instructive analysis of mind.

A correspondent thinks we did not give Benton due credit for Benevolence. This organ is well developed in head, as its faculty is conspicuous in character; yet the martial position in which our likeness was taken—copied from the way he stood when the artist fitted the cast of his head upon its pedestal—makes it appear to be larger than it really is. The original bust cast on his head, and of course an EXACT representation of his developments—and his hair was so thin, all of them are accurately represented—can be seen at our office. His enemies will of course think we made him out too good, and his partisans, too bad; but we are quite willing that our version of his developments should be submitted to the most rigid scrutiny.

JOSEPH C. NEAL wrote a great many most admirable illustrations of the effects of excessive or deficient faculties, of which the following admirable hits at undue Approbativeness is one:

OURSELF, YOURSELF, MYSELF.

The great error which all of us commit, in the conduct of our lives, is to suppose that we are the objects of observation—that society is deeply interested in our movements, and whatever we do is a theme for much comment. And so, instead of acting independently, we feel as if under an iron constraint, forcing us often to act adversely to our own convictions of right, and to commit error with our eyes wide open to the sin. But it is a mistake, gentle reader—your mistake, and mine. We are naturally enough deeply interested in our

own selves, as the nearest and dearest relative to ourselves. But we have this species of contemplation altogether to ourselves, and other people are but very little interested in the matter of yourself and myself. Fact, we assure you —fact—as we have observed it and found it out. There are not many who care about any of us, further than we choose to play the agreeable to them; for they, like us, are mainly absorbed in contemplation of themselves—all self-admiring, self-condoling, self-applauding—and there are very few who ever give us more than a passing thought, unless their interests are in some way bound up in ours. It is wise then, dear reader, to jog along at your own convenience, and not fret yourself to ribbons, solely to please the world. Shape your own conduct and character for yourself independently, instead of fuming to gain applause that never can be yours, unless obtained by your honest, virtuous, upright self-reliance. Satisfy your inward monitor first; all else is secondary.—*The late Joseph C. Neal.*

PROGRESSION, OR NOT.

PROGRESS.—If there be one thing which, above all others, and almost to the exclusion of all others, is dinned into our ears, until we are sick at heart, and almost sorry that we can hear at all, it is that this age in which we live is an age of PROGRESS.

Now what we would ask—what we would, with all the influence of our sweetest and most humble voices, inquire—is this: toward what, in the name of heaven, is this age progressing? in what has it progressed thus far? when will it cease from progressing? Is it toward universal knowledge, universal happiness, universal freedom? And if it be so, where are the evidences that we are on the road to attain one of these things? Is this age wiser, is it happier, is it more free, than the age of Ann, of George the First, and George the Second; than the age of Charles the First; than the age of Elizabeth; nay, than the age of Augustus Cæsar, of Sesostris, of Memnon? (*a*)

Is it wiser? How can this question be debated for a moment? who so mad as to moot it? we shall be asked, by some of the omniscient quacks, the one-ideaed, universal panacea philosophists of to-day, with a thorough contempt for a thorough knowledge of any thing, especially any thing OLD, and a full conviction of his own infallibility in judging of any thing, reforming every thing, and righting every thing; and very naturally supposing himself to be a great discoverer, because he never read, or heard, or suspected, that any one had ever discovered any thing before him.

"Have we not the press? have we not gunpowder? have we not steam? have we not electricity? and have not all our people family libraries, and penny magazines, and lectures, daily and nightly, of every class and calibre, from Daniel Webster to George Washington Dixon?"

Mr. Windbag, we have all this, and much more also; but thence it does NOT of necessity follow that we are wiser, much less that we are happier or more free.

If we have gained some arts, we have lost others. The Chaldeans, the Egyptians, could have taught our Herschels and our Newtons astronomy, perhaps taught our greatest chemist chemistry; traces of railroads have been found in Egypt; no man can show us, had we the means, the men, and the money, how to reconstruct the pyramids, how to render glass malleable—nay, how to stain it as the ancients did—nay, even how to make the ink we write with, as the Romans did, of charcoal (*b*). But Windbag will perhaps object, "these things are arts and sciences, not wisdom." Are we, then, wiser unto great ends—wiser unto salvation? Are we not still battling with one another in the mart for a few paltry bits of gold? still cutting our throats in the field for a few dirty acres? still wasting all that there is good or great in our faculties or energies in the pursuit of the same precise objects which led men headlong

after shadows three thousand years ago—personal interests, personal ambitions, personal vanities, self, self—miserable self? (*c*)

When they believe, that this progress, which is sweeping us all away, like the mad votaries of Juggernaut, is leading us to a future, the promise of which is so different from its present?

Yet this is what all those new philosophers, new philanthropists, new prophets, who are not wise as Jesus was, and love not men as he did, and prophesy not in his name, would compel us to believe, on pain of being held the enemies of mankind, and the obstinate opposers of the world's welfare.

In truth, the most provoking part of the whole conduct of these ignorant, presuming, superficial creatures, blind leaders of the blind, is the arrogant insolence with which they assume their unproven and crude systems to be absolute truths, and denounce all who doubt this fact as enemies of the right; the prosecuting spirit with which they assail all who protest against their doctrines because NOT CONDUCING to the happiness of the masses, as if they protested against them because they DID CONDUCE to that end.

We shall find space to make ourselves heard again on this subject. In the meantime, we avow ourselves hostile, *ab initio*, to all the ISMS, and, their propagating ITES and IZERS.—*American Mail.*

(*a*) Yes, all three. What did these ages know of chemistry? And who so "mad" as to "moot" a doubt of its incalculable utility in art, science, and, above all, agriculture? Are the discoveries of Liebig valueless? Don't, Mr. Mail, ever light your office taper or cigar—and we'll stake a lucifer match against a chewed quid, that the writer of this article chews, smokes, and snuffs—with that convenient invention of modern science and art, the lucifer match. Why use type or the printing press, you "mad" user of "new" things? Go back to parchment and scribes. Think of it, an editor calling the press a nuisance!

The "freedom" of any former age was but the shadow of a shade, compared with that of the present; and though the universal happiness of the privileged few may have been greater in other times and nations, yet when and where on earth have the MANY enjoyed a moiety of what they do now in this country?

(*b*) Undoubtedly past revolutions have swallowed up many valuable arts and discoveries of the ancients, yet along with them have overthrown an incalculable mass of evil. While the Alexandrian Library, Babylon, Egypt, Greece, and Rome existed, their old-fashioned doctrines and customs chained mankind to the past; whereas their overthrow allowed a new order of things to be established in their stead.

And what if we can't make ink out of charcoal; we can make it easily and good enough for all practical purposes, and out of what is quite analogous to charcoal—soot, or, as it is called, lampblack, every way its superior.

And suppose we cannot mal glass, yet can we not do with it far more than the ancients? I wish Mr. Mail Editor were for one week allowed no other uses of glass or ink than were known to the ancients. And who would exchange the religion of the ancients for ours? their Jupiter, Mars, Venus, and Mercury, for the God of the New Testament?

The ancients teach the moderns astronomy, when they did not understand its first principle—that of the motions of the heavenly bodies? Yes, they would have taught us a most mighty "fact," by explaining that eclipses were caused by the gods letting down the curtains of their chariots! Why, the

ancients did not understand one of the first principles of this sublime science!

True, they built great pyramids, and moved heavy stones, but mark—those princes who did this had thousands, probably millions, of abject slaves at work for them. Give the moderns a tithe of the LABOR bestowed on their pyramids, cities, aqueducts, or any thing else, and they will effect a hundred fold more of human happiness and of stupendous public works.

(c) Yes; but are our battles a hundredth part as bloody, or any of our selfishness a moiety as selfish as theirs? No considerations whatever would induce me to exchange modern society or associations with those of the Georges, or Charleses, or Elizabeths, or, much less, of the Cæsars or Memnons of all past ages. The most barbarous things, public and private, now enacted, are petty trifles, compared with the enormities practiced under even Elizabeth, and existing in our own country at the commencement of our Revolution. Would that Mr. Mail would take himself, ideas and all, back to the "flesh-pots" of antiquity he so loves, instead of thus railing at that progression whose blessing he is perpetually drinking in like water.

QUERY.—Why are conservative advocates of the past like a bark-bound tree in spring?

Because they are so strapped down by antiquated notions, that they cannot GROW in the spring time of human development.

HONOR WHERE HONOR IS DUE.

REFORMATORY INFLUENCE OF PHRENOLOGY.

FEW, even of the advance guards of the various reforms of the day, are aware how many of the souls of their ideas and efforts had their origin in Phrenology. The following gives credit where it belongs:

AMERICAN PHRENOLOGICAL JOURNAL.

This delightful monthly, edited by Mr. O. S. Fowler, of New York, and published by Fowlers & Wells, to whom communications are addressed, is received. It is filled with highly interesting and useful matter, illustrated with numerous wood cuts, beautifully printed on excellent paper, and furnished at the very low price of One Dollar a year, in advance.

Wherever good and practicable principles are maintained, appreciated, and acted upon, even by a few, the virtuous principles emanating therefrom will be felt, more or less, throughout the community. Although the word Phrenology is not used by every reformer, nor holds any prominent place in the essays on the reforms and improvements of the day, still it is our opinion that the dissemination of a knowledge of this, the only rational system of intellectual philosophy, is the starting place—the impulse—the primum mobile of the chaste and generous feelings that constrain the good and virtuous of modern times to exert their influence to promote the welfare of the race. The recently begun, and progressing improvements in Physiology and Medicine, in the treatment of the insane and the criminal, in the training and education of the young, in the development of the true character and sphere of woman, and the growing disposition to more liberal, just, and rational legislation and jurisprudence, we believe, are very much indebted to the promulgation of Phrenology. The good and intelligent are now enabled to devise plans of amelioration applicable to the physical, moral, and intellectual nature of man, thus ensuring success in their praiseworthy enterprises.

Mr. Fowler is a frank, fearless, and independent writer, has done much to

extend the influence of the system, and we perceive no abatement in his zeal or ability in the good work. Those who may patronize the Phrenological Journal, will find themselves amply rewarded by the illustrations of the true principles and springs of human character, which had lain concealed from mortal view, till the veil was withdrawn by the immortal Gall.—*Gospel Fountain.*

TIME IN A CALF.

THE doctrine, heretofore expressed in the Journal, that all animals possess some of all the faculties, is illustrated by the following. Time and Locality must have been quite powerful to have thus held Alimentiveness in check, even though his tempting repast was before him, till the fixed time and place for satisfying his hunger were presented.

From the Southern Planter.

MR. EDITOR,—A cow belonging to one of my neighbors (Elder William Moore), calved last winter, and the calf, in a short time, was put into the cow-house, where it remained for about two months, during which time the cow was regularly, night and morning, turned into the house for the calf to suck. At the expiration of this time, the cow and calf were turned into a lot together, where they have been night and day, ever since, except when they have been driven into the house for the cow to be milked, which is the *only time and place* that the calf has ever attempted to suck. As soon as they are put into the house, the calf seizes the udder with avidity. I consider this the *smartest* calf that I ever saw. "Train up a *calf* in the way he should go, and he will not depart from it."

SILAS B. JONES.

FLUVANNA, *August*, 1847.

"PHRENOLOGY IN SCHOOLS."

THIS science is becoming introduced into many of both the common and the higher schools of our country. The following is an account of its successful prosecution in the Cincinnati High School, already mentioned in the Journal:

"My principal object in addressing you was to order two dozen of the late work on Physiology and Phrenology, by Mrs. L. N. Fowler, designed for the use of Schools. We have had two classes go through your System of Phrenology, with satisfaction to their instructor, and benefit to the class. This work will allow of more general use, the formation of large classes, as it is fitted for a greater diversity of minds. I could wish that it could be introduced into all the schools and academies of the land. The conservatism that excludes it, must soon give way before the rapidly progressing *mind* and spirit of the age. It is well for the cause of education among the colored youth of our city, that *trustees and boards*, or even narrow-minded and self-conceited patrons, do not have to be appealed to before any innovation on the "old, worn-out" systems can be made.

H. S. GILMORE."

CAPITAL PUNISHMENT INJURIOUS.

ON this point, RICHARD WEBB thus writes:

"Both in England and Ireland, within the last year, there has been an extraordinary increase in the number of murders and of hangings. The present Secretary of State for the Home Department, Sir James Graham, who, by virtue of his office, is the head of the police, and the representative of the queen's authority within the kingdoms, is a hard, cruel man: he has, with hardly an exception, allowed the law to take its course in every case of capital conviction. Some think that the number of executions has had an effect in brutalizing the public mind, and rendering human life less sacred in the eyes of the ignorant multitude, who form the mass of spectators on all such occasions."

WATER CURE AT LEBANON SPRINGS.

The increased number of water cure establishments springing into existence in different parts of our country, argues well for that mode of alleviating the ills of humanity. Among these institutions, the one located at Lebanon Springs, N. Y., has extensive facilities for both summer and winter treatment, as the following extract from a recent notice would indicate:

"At the principal cold spring, a large bathing house is built, adapted to summer treatment. The water at this spring is at a temperature of forty-six degrees, in midsummer. Another cold spring, at a temperature of fifty degrees, has been improved.

"For winter as well as summer treatment, this location offers every desirable facility. The warm spring throws out sixteen barrels of water per minute, the temperature of which never varies from seventy-two degrees, in coldest weather. The stream courses its way through large plunge and swimming baths; the sight is eligible, commanding the entire stream, where the water has a fall of thirty feet. The cold mountain water, applied to bathing and domestic purposes, has a pressure of from eighty to a hundred feet."

A distinguished clergyman in Michigan writes us as follows, in reference to the Journal:

"Without the least flattery whatever, I candidly believe it is worth more than all other periodicals which are published. To any person, it is worth its weight in gold." * * * *.

One Hundred and Ten Thousand copies of the Phrenological Almanac for 1848 have already been sold, and it is confidently expected that not less than 200,000 will be called for during the coming year. Phrenology must be "going down."

The next number will close the present volume of this Journal. Volume X., for 1848, will commence on the first of January next.

The phrenological developments of Horace Greely, editor of the New York Tribune, will be given in our next number, with a likeness.

VERSES INSCRIBED BY A PHRENOLOGIST ON A SKULL.

Oh, empty vault of former glory!
Whate'er thou wert in time of old,
Thy surface tells thy living story,
Tho' now so hollow, dead, and cold.
Old wall of man's most noble part,
In tracing now, with trembling hand,
Thy *sentiments*—how oft I start,
Dismayed at such a jarring band!
Yet *these*, forsooth, but seem to be
Mere lumps on thy periphery!

These various organs show the place
Where friendship loved, where passion glow'd,
Where veneration grew in grace,
Where justice swayed, where man was proud;
Where fair benevolence did grow
In forehead high—and imitation
Adorn'd the stage, where on the brow
Sat sound, and color's legislation;
And circumspection, ever fearing,
Amid its joy, some danger nearing.

And here that fiend of fiends did dwell,
Wild ideality, unshaken
By facts or theory—its spell
Maddens our souls, and fires our beacon!
Here did appropriation try,
By help of secrecy, to gain
A store of wealth to leave and die,
That heirs might dissipate again.
Courage, deceit, destruction, theft,
Have traces on this skull-cap left.

Dear Nature, constant in her laws,
Hath mark'd each mental operation:
Bumps are effects which spring from *cause*,
Well known in this most fighting nation.
For no deception here can be,
Each little hillock hath a tongue,
Uttering words which all agree
Might save a man, or have him hung!
May future times much wisdom cull
From my own head, when it's a skull!

WHO WOULD BE A DRONE?

A BOLD, vigorous man—what a tone he gives to the company he may be in, to the society in which he lives, to the nation where he was born! Men seem inebriated with the atmosphere around him, so completely are they overcome by his presence. He is never weary, never languid; there is nothing enervating falls from him, in motion or speech. He strengthens and arouses; he sets men of no confidence on their feet—not purposely, but by his own example. They see him one of themselves; the boy that they went to school with, played with, expanded into a man, and drawing all after him in the vortex in which he moves. He is a perpetual reproach to the sluggard, a joy to the timid; those who want confidence, and who fancy they are by temperament or situation precluded from possessing or manifesting that daring, animating power. Energy of character is continually renovating society; elevating man to a level whence they see how easily it is, or seems, to become as great and joyful, as strong and vigorous as he who, by act or thought, lifted them up. It is animating to see men press on in the emulation inspired by some noble fellow who figures in the past, or is present with them. The enthusiasm one man can create by bold and earnest action, is astonishing. One jovial, free-hearted, generous stranger, coming by accident or otherwise among us, will often upset and re-invigorate a clique of friends inured to—completely trained in—dullness and customary quiet. It is thus public meetings derive their intense interest, and public opinion its force. We are sure of meeting some earnest man, who will cheer us, give us keener, fuller sensations; and thus one or two beings, connected with the millions by mystic chains of sympathy, communicate the fire of their own minds to every man, until its powerful energy awakens the dormant intellect of all.

NOTICES OF NEW BOOKS.

THE WONDERS OF NATURE AND ART, or Truth Stranger than Fiction, applied to the functions of the human body, in all their beauty, mechanism, and power—The influence of alcohol on digestion and the value of life, and its practical uses in the arts and sciences—Also, on the physical facts contained in the Bible, compared with the discoveries of modern sciences—With articles on architectural engraving and mechanical drawing—Also, an account of the most important European inventions and discoveries in the arts and sciences: with sixty-one engravings. By the author of Pastoral Life, and Manufacturcs of the Ancients. 12mo., 324 pp. Price, fifty cents.

A SERMON ON THE DANGEROUS CLASSES IN SOCIETY: By REV. THEODORE PARKER.—This is a powerful appeal in behalf of the unfortunate. Price, twelve and a half cents.

ELEMENTS OF ANIMAL MAGNETISM, Applied to the Relief of Human Suffering. By CHARLES MORLEY. Price, twelve and a half cents.

CONSUMPTION CURABLE: a Practical Treatise on the Lungs, to prove consumption a manageable disease; containing the causes, cure, and prevention of consumption. By J. S. ROSE, M. D. Price, twenty-five cents.

A TREATISE ON INSANITY, Founded on General Observation: giving the causes, etc. By G. GRIMES. Price, twenty-five cents.

THE HOME DOCTOR, or Family Manual: a guide for families in health and sickness: with receipts for making various medicines and articles of diet for the sick-room. By JOHN B. NEWMAN, M. D. Price, twelve and a half cents.

The above works may be ordered from the Journal office, and received by mail.

ARTICLE LXI.

THE PHRENOLOGY AND PHYSIOLOGY OF HORACE GREELEY, ILLUSTRATED BY LIKENESSES.

No. 52. HORACE GREELEY.

EARLY advantages can never create greatness. On the contrary, true greatness often creates advantages. Horace Greeley entered upon his far-famed and successful career with no other advantages than are proffered by our institutions to every young man in our country, but, genius-like, created his own advantages, and moulded circumstances to his liking. Those physiological and phrenological conditions which have elevated him from obscurity to his present commanding position are fraught with more than ordinary interest to the lovers of physico-mental science. What, then, are they?

His head measures twenty-three and a half inches around Individuality and Philoprogenitiveness, and is, withal, uncommonly high; so that its

mass of brain is really very great. Few heads measure as much, and few are as high—two conditions which, collectively, indicate a brain of almost the largest size.

Next, his body and brain are uncommonly *active*. This is abundantly evinced by his light, fine hair, thin skin, light complexion, and general delicacy of structure. His is almost a solitary case of distinction without a powerful constitution. Not that his organization is weak, yet that it is feeble compared with his head. But for the fact that he takes first-rate CARE of his health, his powerful brain would soon prostrate his body; but as it is, he furnishes a good practical example of the amount of mental power which even those without a powerful vital apparatus can put forth, PROVIDED they will only pay due regard to the laws of life and health.

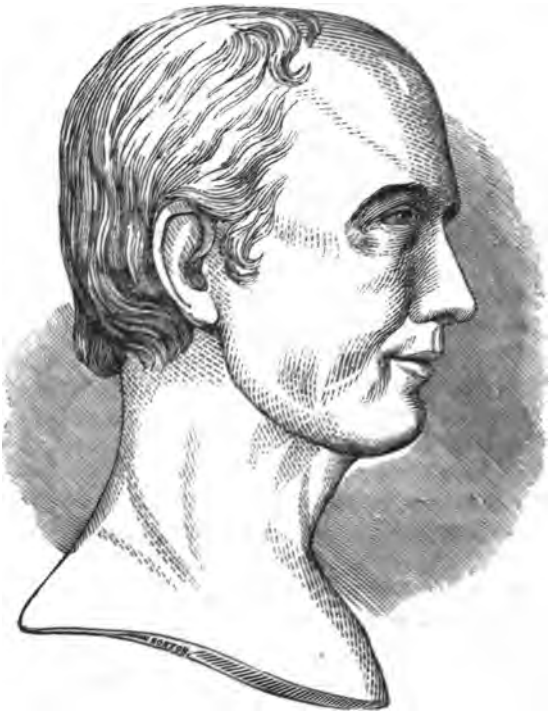
His cotemporary opponents have often run him on account of his brown bread and cold water regimen, but they are his salvation. His heart, lungs, stomach, and muscles are all small in comparison with his head, but his nervous system is truly admirable. His organization is also exceedingly active, and works with great ease and efficacy; that is, accomplishes much with a comparatively small expenditure of vitality.

Not only is Greeley's brain large, but it is also in the right PLACE. It is not wide, round, or conical, but it is narrow, long, and high. His developments indicate any thing but selfishness or animality. On the contrary, they show him to be philanthropic, lofty in his aims, elevated, noble-minded, and governed by the higher faculties and intellect.

This phrenological condition is rendered apparent by the accompany ing profile view of his head. The distance from the ear up will be seen to be uncommonly great. Its length ON THE TOP is also remarkable. It is also fully developed at the crown. But what is most remarkable, is, its regular curve, as well as amplitude, seen from the root of the nose, clear over the head. In other words, it describes an almost complete semicircle. The height and length of his head, and its length on top, or the great mass of brain, appropriated to the moral sentiments, appear to good advantage in this side engraving of it. The reader will please note its length from the ear forward to the intellect, the massiveness of the whole top head, and the projection or making up of the head at the crown, that is, the amplitude of the aspiring group.

His controlling organs are Benevolence, Adhesiveness, Firmness, and Conscientiousness. These organs are seldom found larger, and account for that high moral, reformatory, and progressive turn which he gives to even his politics—one of the last subjects to which men are accustomed to attach reformatory doctrines and measures. This would also predispose him to advocate the RIGHT, both on its own account, and because it furthers that cause of humanity which Benevolence loves, and labors to secure. The possessor of such organs could not be other than reformatory, and a sincere and devoted lover of his race. And this predisposition

is still farther strengthened by his possessing only moderate Veneration; so that he would not cling to the antiquated, but, forgetting the past, would embrace whatever new things promise to meliorate suffering humanity, or advance mankind. Such powerful Conscientiousness as his would likewise search out the RIGHT of things, and be governed by it; and such predominant Firmness would plant itself on the ground of right and humanity, and abide there without the least shadow of turning. His great Firmness, also, confirms the remark often made in our Journal,



No. 53. PROFILE VIEW OF H. GREELEY.

that all distinguished men possess this faculty very powerfully developed. It is indispensable to success in any pursuit, much more to public men. His uncompromising hostility to the Mexican war furnishes a beautiful illustration of his great Benevolence and Adhesiveness, which shudder at cruelty and hatred, and would fain unite mankind in one common brotherhood. They also coincide with his associationary views. And this fraternal and anti-war bias of his mind is still farther strengthened by his smaller Destructiveness and Acquisitiveness. Few men have less of either, and few are, therefore, more disinterested or less selfish.

His having uncommonly large Adhesiveness for a man, also coincides with his having so very large a number of devoted personal FRIENDS. The aid given by this faculty to public men has often been remarked in our Journal, and greatly adds to the many illustrations of this principle. Probably no instrumentality of distinction is equally potent. It makes friends, and these bring INFLUENCE.

Amativeness and Philoprogenitiveness are fully developed. The latter, combining with his intellect, interests him in the cause of education; and the former, in combination with his high moral organs, accounts for his taking so strong ground in behalf of woman's rights.

Approbativeness is prominently developed. This gives ambition, and, in concert with his large intellectual and moral organs, a desire to become distinguished in the intellectual and moral world. Love of reputation for MORALS, truthfulness, and integrity, is a leading characteristic, and accordingly his private character is unsullied.

Self-Esteem is fair, yet rather deficient than excessive—just about enough to prevent trifling, but not enough to create self-sufficiency. Its lower portion, which gives power of will, love of liberty, and the true republican feeling, is large. It is also supported by ample Combativeness and Firmness, so that nothing can crush him; but, "the more he is driven, the more he won't go."

Resistance is great; so is moral courage—Combativeness, governed by Conscientiousness, and supported by Firmness—yet Destructiveness, or the pain-causing element, is weak in combination with predominant Benevolence. Hence his anti-capital punishment sentiments. This organization renders its possessor harsh and severe no farther than is indispensable in carrying his ends, but never personal or vindictive as such.

Secretiveness is full, while Cautiousness is large. This organization gives a due degree of policy and discretion; yet, in combination with high moral organs, prevents deception and cunning. Such an organization might make out a good case, yet would never falsify.

Continuity is weak. Hence his remarkable versatility of genius, and that short, pithy, spicy variety which characterizes the Tribune. This organic condition, combined with an active temperament and strong intellectuals, brings its possessor right to the point, enables him to say much in little, and disposes him to pass to another point, perhaps before the previous one is fully completed.

Ideality is only fair, and its fore part, which gives taste, is very deficient. Hence his carelessness of his personal appearance. But Sublimity is very large, for analysis of which, and its influence on the mentality, see our preceding number.

Imitation is only so so, but Mirthfulness is large. This, with his Combativeness, manifests itself more especially in his reviews of opponents.

His intellectual lobe is uncommonly large, and well balanced. It has scarcely a weak point, but contains many very strong ones. Its forte consists in very large Eventuality and Comparison. The former remembers, the latter compares election returns, and that vast range of miscellaneous knowledge of which he is so complete a master. These organs, in combination with his predominant Benevolence, Friendship, Conscientiousness, and Firmness, more than all his other faculties combined, have raised him to his commanding post of influence, and lead off in his character. I rarely find equally large Eventuality and Comparison, and both friend and foe are witnesses of their great power in his character. These are also ably supported by uncommonly large Causality; hence the clearness, cogency, and power of his arguments, and his copious flow of thought and sound sense. This organization coincides with the fact that he rarely puts pen to paper without SAYING something, and something having a high MORAL bearing.

Form and Size are large. These contribute largely to success as a practical printer, proof-reader, &c. Order is also large, yet, as Neatness is small, and his mental temperament and intellect are powerful, it would naturally combine with the latter, and render him methodical in arranging his ideas, sentences, and words, and enable him to find what he alone uses, yet not give regard to style or etiquette.

Language is good, but much less than the reasoning or thought-manufacturing organs—sufficient to furnish words enough, and just THE words, for the pen, yet too little for extempore fluency. His ideas would therefore flow much more copiously than words.

Agreeableness is rather deficient; but Human Nature is very large, and would be likely to manifest itself, by enabling him to find ready access to the human mind, and to sway mankind; that is, to touch the secret cords of human action, and urge those motives which shall produce EFFECT. Large Comparison, also, contributes greatly to this result, as well as to an intuitive knowledge of human nature.

This summary of his organic conditions renders it apparent that he is no ordinary man, but that he combines great STRENGTH of mind with a high order of intellectual capacity and moral worth.

The following brief biography shows how perfectly his Phrenology coincides with his life and character.

HORACE GREELEY was born at Amherst, N. H., February 3d, 1811, and is the oldest survivor of seven children; two having died before his birth. A brother and three sisters are still living. His father and mother, who still survive, and now reside in Erie county, Pa., were both born a few miles eastward of Amherst; the latter in Londonderry, of Scotch-Irish lineage (her maiden name Woodburn); the former, in that town, or Pel-

ham, of English extraction; but both families had long been settled in that region—the Woodburns since 1723. All his ancestors, so far as there exists any remembrance, were farmers—the Greeleys generally poor ones; the Woodburns in comfortable circumstances, having been allotted a good tract of one hundred and twenty acres in the first settlement of Londonderry, which still remains in the family, the property of an uncle of the subject of this sketch, who, when not quite three years of age, was taken to spend the winter thereon, in the family of his maternal grandfather, with whom he was early a favorite. After the novelty of his visit had worn off, he was sent to the district school, a few rods off, rather to diminish the trouble of looking after him in a large family of grown persons, than in the hope of his learning any thing. But he had already been taught the alphabet, and the rapidity with which he passed from this to the first class in reading and spelling, is still a matter of vivid local remembrance, and even fabulous exaggeration. At four years of age, he could read and spell creditably; at five, he was esteemed at least equal, in those branches, to any one attending the school. He continued at his grandfather's during most of the school months—usually six in each year—until six years old, the school in his father's district being two miles from the family dwelling. But he evinced no such faculty for learning higher branches. Grammar, commenced at five, was not fairly comprehended until eight, nor mastered until some time later; in Geography proper (the relation of places to each other) he was not proficient, though the historical and other statistics intermingled therewith were easily and rapidly assimilated; Penmanship utterly defied all his exertions; and it was only when he came, some years later, to take up the elemental Arithmetic of the common schools, that he found himself able to press forward with his infantile celerity. He could not remember the time when he had not the Multiplication Table at command, and all the processes of School Arithmetic seemed but obvious applications of, or deductions from, this. But his school-days in summer ended with his seventh year, and in winter with his fourteenth, being much interrupted at earlier periods by the necessities of a life of poverty and labor. He never enjoyed the benefits of a day's teaching in any other than a rural common school, generally of two to four months each winter and summer, and these very far inferior to the schools of the present day, even in the least favored sections of New York or New England.

When not quite ten years of age, his father lost his little property in New Hampshire, and removed to Westhaven, Vermont, near the head of Lake Champlain, where he remained nearly six years. The first two were employed in land-clearing upon contract, with the aid of his two sons; the next, in a saw-mill, while the boys worked on a small, poor farm; the residue, in clearing and farming upon shares. During these, as before, our subject was favored with the loan of books and periodicals, by

neighbors of ampler resources, and devoted very much of his spare time to reading, especially in the winter evenings, when the labors of the long days of summer, which so severely tax the sinews of a youth of ten or twelve years, had been succeeded by shorter days and lighter tasks.

At eleven years of age he made (at Whitehall, N. Y.) his first attempt to find employment as an apprentice to printing, which he had previously decided to follow as a vocation, but was rejected on account of his youth. Afterward, he could with difficulty be spared. When fifteen, however, his father found himself enabled to make a long-meditated tour of observation westward, with a view to the removal of his family; and now the eldest son was permitted to gratify the cherished desire of his heart, by entering (April 18th, 1826), as an apprentice, the printing-office of the Northern Spectator, at East Poultney, Rutland county, Vermont. Here he remained more than four years, until late in June, 1830, when the paper was discontinued. Meantime, his father and family had removed, in the fall of 1826, to Wayne, Erie county, Pa., where he visited them in 1827 and 1829, and whither he repaired, on quitting Poultney, in 1830. Working by spells on their rude wilderness farm, and, when opportunity offered, at his trade, in Jamestown and Lodi, N. Y., and in Erie, Pa., he remained in that region for a little more than a year, finally quitting it, when work ran out, about the 1st of August, 1831, for New York, where he arrived on the 16th of that month, and has ever since resided. He worked as a journeyman during the first year and a half of his stay, with some unavoidable interruptions, through want of employment, until early in 1833, when, in connection with another young printer, he purchased materials, and undertook the printing of a cheap daily newspaper, for a man who failed soon afterward. Other printing was soon procured, less promising, but better paid. His first partner was suddenly taken away by drowning, in July; another took his place; the concern was moderately prosperous; and in the following spring (March 22d 1834), our subject issued, without subscribers, and almost without friends, in a city where he was hardly known beyond the circle of his boarding-house and his small business, the first number of The New Yorker, a weekly journal, devoted to popular literature, and an impartial summary of transpiring events. That paper was continued through seven years and a half, having a circulation which rose, at one time, to over nine thousand, and averaged more than five thousand throughout, but was never pecuniarily profitable, owing, in good part, to bad management in the publishing department. In September, 1841, it was merged in the weekly issue of The New York Tribune, started as a daily on the 10th of April, in that year, and still continued under his editorial management.

He was married in July, 1836, to Mary Y. Cheney, of Litchfield, Conn. They have had four children, of whom only the third survives—a red-haired, blue-eyed boy, born in April, 1844. Our subject renounced the

use of intoxicating beverages in his fourteenth year, and of tea and coffee in his twenty-seventh, and in his twenty-ninth became an advocate of those ideas of social reorganization, or comprehensive renovation of society and industry, known among their advocates as Association, and by their opponents as Fourierism, to which his energies are still devoted, so far as the unremitting duties devolving on the editor of a political daily will permit. He is now, of course, in his thirty-eighth year, slender in frame and stooping in gait, and, in spite of the incessant cares and unseasonable abors of his vocation, in the enjoyment of average health.

ARTICLE LXII.

DOCTOR ANDREW COMBE.

OCTOBER 18TH, 1847.

MESSRS. FOWLERS AND WELLS:

GENTLEMEN—Mr. Wells expressed a desire to obtain a notice, or materials for a notice, of Dr. Andrew Combe. The following is at your service.

Dr. Andrew Combe died on the 9th of August, 1847, near Edinburgh, aged forty-nine years. From early manhood he had been seriously afflicted with disease of the lungs; so severely, indeed, that more than twenty-seven years ago Dr. Gregory announced that he could not live more than a few months. By extraordinary prudence in diet and regimen, guided by a thorough knowledge of the laws of health, he lived long enough to produce some of the most profound and useful works of the age, and establish his claims to the gratitude and admiration of mankind.

Dr. Combe, in pursuance of a long-existing desire, visited the United States during the early part of the present year. In April, he sailed from England, in company with his niece, Miss Cox, and arrived in this country on the 13th of May. Owing to the state of his health, he could see but few of the numerous persons who desired to show him respect. The principal part of his time was spent in comparative seclusion, at the residence of his brother, Mr. William Combe, and of his friend, Mr. Boardman. The only journeys he made from the immediate vicinity of New York, were to Philadelphia and West Point.

On the 8th of June he left the United States. He arrived safely at Liverpool, after a very short voyage, and having rested there three days, he proceeded to Edinburgh, where he arrived just three weeks after leaving New York. His health seemed rather to improve, after his return, until the evening of the 2d of August, when he was taken ill, with what was supposed, at first, to be common bowel complaint, but which went on in the most inveterate manner until his death. His mental manifestations were, to the last, in accordance with the whole tenor of his life, calm, cheerful, affectionate, benevolent, and thoughtful. He occupied his time

in arranging his affairs in such manner as to relieve his relations from as much trouble as possible, and in leaving appropriate and affectionate messages for his friends. He died with the utmost composure and resignation. Post-mortem examinations showed that his bowels had been long the seat of disease; the coats were thickened, and extensively ulcerated. The liver, stomach, and heart were quite sound. The left lung was shrunken to the thickness of a hand, and quite dense; the right lung had increased above its normal size, to supply, as it were, the place of both. It was nearly sound in its substance, but adhered to the pleura. The brain was found in the most perfect condition, the convolutions being of great depth.

Doctor Combe was never married; he was one of a family of seventeen children. His brother George, the celebrated author of "The Constitution of Man," and other works, was some years his senior. The sturdier nature of Mr. George Combe shielded, supported, and encouraged the gentler organization of his younger brother, and thus helped to bring forth and mature its fruits. This the doctor gratefully acknowledged, in the dedication of his work on Physiology. "Without your cheering encouragement," he says to his brother, "to urge me on at the beginning, it is doubtful whether any one of my volumes would ever have been written."

Doctor Combe was one of the founders of the first Phrenological Society, and one of the originators of the Edinburgh Phrenological Journal. The controversial papers he published in that journal are among the most learned, logical, and effective we have ever read. He is principally known, however, by his works on Mental Derangements, Dietetics, Physiology, and the Management of Infants. These works, it is conceded, manifest profound knowledge of the subjects on which they treat, and great originality; yet the style is so simple, clear, and interesting, that the unlearned reader can readily understand them. Their rare combination of profundity of thought with clearness of expression, and high moral aim, accounts for their great popularity and pervading influence. They have doubtless contributed largely to produce that pervading interest in the subject of sanitory measures which now exists.

It is worthy of remark, that, true to his benevolent nature, the doctor was engaged, just before his last illness, in writing a letter to the editor of *The Times*, on the ship fever, which has, during this year, destroyed so many emigrants, his principal object being to point out the means of preventing its ravages hereafter. Mr. Robert Cox, to whom he gave the manuscript in charge, is about to give this letter to the public.

In the forthcoming number of the Edinburgh Phrenological Journal there will, we are informed, be a biographical notice of the deceased, from those most intimately acquainted with him; but we deem it our duty to render this tribute to the memory of one whom we rank among the greatest and best men of the age.

ARTICLE LXIII.

REPUBLICANISM THE TRUE FORM OF GOVERNMENT: ITS DESTINED INFLUENCE.—NO. IX.

THOSE severe strictures, passed in a previous republican article, might induce casual readers to consider me an enemy of my country, or, at least, sick of our institutions. Far otherwise. The love I bear republicanism is the measure of my indignation at its abuses. I hate with perfect hatred all those canker-worms which are preying upon it, and would rouse every lover of liberty to a war of extermination against them. My country! "with all thy faults, I love thee still," and therefore am doing my utmost to hoe out these tares, and perfect what I thus filially love. True, our evils are many and grievous; yet are mere iotas compared with those inflicted by other governments on their helpless subjects. Yet, shall we tamely carry a heavy load of evils, because others have an intolerable burden lashed to their backs? To submit to be wronged when we have the power to right ourselves, is cowardice, and illy becomes freemen. Patiently to endure what we cannot cure, is the true philosophy. But we CAN cure our ills; else our government is a farce. Shall we, then, bear the yoke longer than till we can withdraw its keys? We have a sure remedy—the ballot-box—that great boon purchased by the blood of our fathers, and bequeathed to all citizens of this land of liberty.*

But these, ALL governmental evils, it is our duty to obviate. We are, moreover, under obligations the most sacred to PERFECT our government, to the utmost of our abilities; for, in no other way can we do a tithe as much good, and on so large a scale. Then will all posterity rise up and call us blessed.

And what a glorious field for noble effort! How it should inspire us to zealous effort, and warm our Benevolence and Hope! Subjects of other governments are compelled to bear their oppressive lot, but we are not. Then let us rise and shake off these evils.

* A word about votes. They should be the candid expression of the matured judgment of the PEOPLE. Those principles involved in them should be deliberately canvassed in primary meetings, and conversational discussions, and the final conclusion summed up in the votes cast. The majority of such votes contains within itself an inherent moral power both imposing and resistless, and should be bowed to as supreme law. Why is not the deliberate opinion of a private citizen as good as that of a king, provided both are equally informed, talented, and moral? Then, with what respect, and even awe, should a full majority be regarded? I speak not now of the rabble, but of the sober judgment of an enlightened nation. Of course, then, I go for the doctrine of INSTRUCTING legislators. They are elected solely to serve the MAJORITY, not themselves, and are but the passive AGENTS of their constituents—at least, on all points where they can know the popular will.

But HOW can this be done? By just laying a POLE TAX, however small, on every voter. Government is now supported by an INDIRECT tax, so that payers do not realize when or for WHAT they pay it. Every wearer of foreign broadcloth, provided he pays his tailor's bill, is taxed in that bill, for the support of government, ALMOST DOUBLE the cost of the cloth. The wholesaler pays some thirty per cent., or nearly one third—more or less, as the duty ranges—to government, and charges it on buyers, and they on consumers. More: the wholesaler charges from a quarter to a third PROFIT on the cost, and of course on the DUTY; so that, if the duty is thirty per cent., and the cost three dollars per yard, he charges four dollars, and then ADDS twenty-five or thirty per cent., say another dollar, profit, that is, a profit on the DUTY, as well as on the first cost of the article. The retailer pursues a similar course, and charges his profit on the whole cost, that of the profits on the duty, of course, included; so that the consumer pays MORE THAN DOUBLE for his cloth above what it would be if there were no duty. This duty, also, greatly promotes monopoly, by preventing much of that competition which would otherwise reduce its price. And all, to furnish government with funds to corrupt the people! This project of supporting government by duties originated in king-craft, and should have been confined there. Besides, see what a swarm of office seekers these customs require, and what a scope for corruption and party prostitution! See, also, what a great delay it occasions our shipping, which must be paid for by additional freights; and this, with profits on it, must also be charged to consumers. A great variety of evils grow legitimately out of these customs, and NO GOOD.

"Oh, but," it is objected, "it protects American manufactures." Not a tithe as much as would an American FEELING. Get the people thoroughly enamored of their COUNTRY'S institutions, and they will prefer HOME manufactures. And if we had not this custom-house protection, there would be a requisition for this domestic patronage, and an honest indignation against this running after the FOREIGN—whether broadcloths, or furniture, or literature, or fashions, or gentlemen and ladies—to the neglect of home productions. The evils which grow out of this love of the foreign are various and incalculable. It is a virtual homage paid to aristocracy, here, in this land of democracy. I see not how our people can call themselves lovers of democracy, and yet adopt monarchical usages, and pride themselves in wearing and using what is IMPORTED, while they despise even better articles, just because they were made in our own country. If American work and workmen are really so inferior, let us return to monarchy, and done with it. They are virtual monarchists who do not prefer home productions as such. This running mad after those who have been, or come from, abroad, virtually annihilates our national character and identity, and makes our entire country tame hangers-on upon the throne and peerage of feudal times. It is rank TORYISM, in all its

nakedness, excepting in name. As a nation, we have never yet been weaned from our mother country, but make ourselves as perfectly ridiculous, in the eyes of the world, as a half-grown child, by still hankering after maternal pap. My countrymen! be entreated to cast off this servile aping of aristocracy, and to stigmatize, as rank Tories, all who prefer the foreign to the domestic, in any respect, especially that of opinion and character. Cultivate the HOME spirit, and we should require no DUTIES to stay the evils of this Toryism, or to protect home manufactures.

Still, to return from our partial digression, I care not whether the WHOLE of our governmental charges are defrayed by direct taxation, or how little, so that a PART is. And, for this reason: When men pay money directly for a given object, they always watch its DISBURSEMENT. Let voters be required to pay only a dollar, or merely a half or a quarter that sum, per annum, for the support of government, and nearly every man of them would ask his representative, in ACTIONS, if not in words, "Mr. Legislator, what did you do with that tax money I paid? You don't spend the public money as economically as I require my money to be spent; and, therefore, can't go again." A direct tax would make economy and integrity with the public moneys a political hobby, not, as now, in name, but in DEED, and nearly or quite banish this extravagance and corruption, pointed out in our last republican article. Would to heaven I could see but this one reform adopted; for it would be the besom of destruction to the whole system of governmental and political partyism and corruption. We require a new national constitution, and MUST HAVE it, before republicanism can rise in its dignity and power. And what objection to remodeling it, any more than our state constitutions? We know what we want far better than our forefathers knew for us. We have made important advances since their day, and require that our government keep pace with the people. This point is too perfectly plain to require argument. Our constitution is not infallible; then why this feeling that it is too sacred to be touched? Its framers made it good, but we can make it better. They and the entire people, when it was framed, were essentially English in SPIRIT, and were afraid to trust the people any further than they could help, and framed our compact accordingly. Hence, that wresting of many state rights from the states, and consolidating them into one central government. It was against this that Patrick Henry protested and plead, with almost angelic eloquence. Unwilling to vest the power directly in the people, they aimed at its consolidation, so that it might be sufficient to restrain popular outbreaks.* This feature of it was exceed-

* The following extract of a letter of Chief Justice Sargeant will illustrate the prevalence of this still existing love of power:

"I make no doubt but you have carefully compared y• old confederation with y• new constitution, and I wish you to review them again. Can there be such a thing as Government without Power? What is advice, recommendation, or requisition? It is

ingly unpopular at the time, and was acquiesced in mainly as a matter of mutual concession to the monarchical feeling then so rife, to save framing a new one. This radical defect it remains for us to correct, by referring as much power, and the exercise of as many rights as possible, directly to the BALLOT-BOX. The elective franchise, and this ALONE, contradistinguishes our government and institutions from all others. Take this away, and you rob us of all that is peculiar, all that is dear in republicanism, as such. The long, short, wide, deep, middle, ends, and all in all of republicanism, consists solely in this, that the MAJORITY SHALL RULE. Then let the majority rule. Since this is the constituent feature of our government, let us cast ourselves upon it, and sink or swim with it. This is our anchor, ballast, sail, tackling, and entire ship, freight, commander, and all; and are we afraid to put out to sea in her? Then let us return to king, throne, and aristocracy, and done with it. But, no; I, for one, go for the republican PRINCIPLE—the MAJORITY. I would apply this glorious prerogative to hundreds of cases now decided by our congress and legislatures. I would submit all important disbursements, and especially all

not Government. Congress has a right to raise an army, to make war and Peace, of entering into Treaties and alliances, to borrow money and appropriate y^e^ same—to ascertain y^e^ sums necessary to be raised for y^e^ Service of y^e^ United States—to emit bills of credit—to build and equip a navy, and to make requisitions on y^e^ states for their quota of men, to Cloath, arm and equip them. But who will lend Congress Money, when they have not power to raise a Single Shilling to repay them? Who will take their bills of Credit, when every Body knows they can never redeem them? Who will enlist into their army, when Congress has no money to pay them a Bounty, or their wages, or find them in Provisions? Who will build and equip a navy for them without money? Who will trouble themselves about Congress' making war or Peace, when they can't command a Shilling to support a war? To what Purpose is it to appropriate money, when they can't get it?—What end does it answer for other nations to make treaties and alliances with Congress, when any one State, by its obstinacy, fraud, or some Paltry private interest, may defeat y^e^ treaty or by main force break through it?

"What good end will be answered by ascertaining y^e^ Sums necessary to be raised, when thirteen independent Legislatures are to judge whether those sums are necessary or not, and whether they will raise them or not; and if one State won't raise their quota, y^e^ other states are more than foolish, they are distracted if they raise theirs? What effect will a requisition on y^e^ states for raising, cloathing, arming, and equipping their quotas of men have, when y^e^ 13 Legislatures are left to judge of y^e^ expediency, or necessity of this equipment, whether they are not charged above their proportion—whether it won't do as well some time hence? What security is it possible to have under such a Government? A Government without energy, without power. Zeal and enthusiasm carried us thro' y^e^ last war without any government, till March, 1781, when y^e^ Confederation was compleated, and then we hobbled along 21 months longer under it until peace took place, and since y^e^ Peace Requisitions from Congress have had no more effect than y^e^ Pope's bulls wou'd have had. The old Confederation is just y^e^ same to y^e^ United States as a people, as a milk and water diet wou'd be to a labouring man; both would grow weaker and weaker till they were not able to crawl. Nothing ever gave us any respectability abroad but y^e^ readiness and chearfulness with which we complied with all y^e^ recommendations of Congress when we had no Government at all."

wars, as well as the appointment of most officers, to the majority. Would the unsophisticated PEOPLE have plunged headlong into our present war with a weak republican sister? All the injury claimed by its most zealous advocates granted, is it not the part of magnanimity to overcome evil with good? At all events, let the MAJORITY rule, and let questions be decided, not by means of party, but by a direct vote. I go the entire republican ticket, in all its length and breadth, with all its evils.

I beg, however, not to be misunderstood. Let me not be called a Whig; let me not be called a Loco Foco; for I am neither. I advocate some of the measures espoused by both parties, and unsparingly condemn some of the doctrines, and especially practices, of both. Mark, moreover, that while I advocate the free trade ticket, I couple it with protection of an order far higher than the most exorbitant duty. I regard the doctrines of both parties as exceedingly crude—greener than apples in June. Neither embodies the first mature idea of what sort of government our country requires, but both are bandying each other about doctrines and matters utterly insignificant, compared with what a republican government requires. What this is, the near expiration of this volume prevents our developing till we enter upon our new year, when we hope to present a system of governmental provisions, as pointed out by phrenological science—that is, by the nature of man—which shall rise above those of both parties almost as high as heaven is above earth. Meanwhile, till then, we bid this subject adieu.

ARTICLE LXIV.

SIGNS OF CHARACTER AS INDICATED BY PHRENOLOGY, PHYSIOLOGY, PHYSIOGNOMY, THE LAUGH, ETC.—NO. VIII.

THE laugh is not less expressive of character than the walk. Every one has his own way of laughing. Those who ha! ha! right out, "good and strong," have lively perceptions, and also positiveness of character; for those who laugh heartily, do every thing else "with their might," and are thorough-going, efficient, and whole-souled. Whatever they are, they are FULLY, and what they are not, they are not to an equal extreme. All their likes, all their dislikes, partake of the same tendency to extremes; as do, likewise, all their virtuous, all their vicious tendencies. Like Jeremiah's grapes, whatever is good in them is very good, and what is bad is proportionably bad. Nor are they deceptive. What they are, they APPEAR to be. In other words, Secretiveness is small, and their whole character is spontaneous and sincere. They will never practice any cunning, underhanded games, or sail under false colors. Indeed, they appear to be even more than they really are. Trust them.

They will also generally be found to be good workers, for they labor just as they laugh. Nor will such be addle-brained. On the contrary, they will perceive quickly—at least, evince POWER of mind—yet may lack discipline.

Others laugh but little, and that little is half choked. If they cannot help drawing their faces a little, they still try hard to keep them straight. Or if they laugh aloud, it is a half-suppressed snicker, which they attempt to hide. Such rarely act out their full character. They may not be hypocritical, yet they do not show what they feel, think, and are. And there is some danger of their being deceptive. They will, at least, be found reserved, and be long in forming friendships.

Some of these half-laughers are tame bodies. Their perceptions are so dull that they do not see the full force of the ludicrous matter in hand, and hence laugh less heartily. If so, their other perceptions are correspondingly dull. Such have but little mind, and are rather tame throughout.

Others, again, show that the laugh is in them, yet, that they suppress its free manifestation. Such have quick perceptions and lively sensibilities, along with much self-government. They may also be efficient workers, yet will DO more than talk. Others, still, suppress their laughter for a time, and then suddenly burst forth like a volcano. Such feel keenly, and have positiveness of character, along with much self-government. They will keep in their other feelings also, for a time, and then burst forth with great power; will not be easily provoked, yet, when roused, will free their minds. Nor will they be distinguished for HARMONY of character. Their entire mentality will be specific and distinct, in whatever direction it may be exercised.

Another class laugh very fast—their giggles following each other in quick succession. Such have activity of brain; and if they laugh heartily as well as rapidly, will be fast as well as strong in all they do.

But those who laugh rapidly and LIGHTLY, have EXCITABILITY of character, yet lack force of mind and energy of execution. They can never take the lead, but must be shown every thing.

A coarse, gross laugh indicates power of feeling, with grossness and sensuality of character. Such should be engaged in heavy work, and be much out of doors. They may have good feelings, yet will be uncouth, and every way undisciplined and coarse-grained. They will also have more or less of the animal and sensual; and, if vicious, will be unusually vulgar and repulsive. Indeed, whenever the laugh is repulsive, the character will be equally so.

And, by converse, a refined, genteel, pretty laugh accompanies a corresponding character. Such will possess much purity, elevation, and chasteness of feeling, a nice sense of propriety, much modesty and delicacy of sentiment, and, of course, loveliness of disposition. A similar

remark applies to those who make an agreeable face when they laugh; but those who laugh with some horrible grimace, or make an ugly mouth, or put on some repulsive expression of countenance, will not make the most agreeable of companions.

Those who laugh out, loud and heartily, one or two ha! ha's! but no more, will be found to pour out all their feelings with power, but be soon over with whatever fit takes them. They will ride their hobbies furiously, yet soon exchange them for some other. But those who keep on laughing and cannot contain themselves, are the reverse in character, and continue every thing they commence. Large and small Continuity are thus clearly discernible in the laugh. Indeed, the energy of every phrenological faculty, and of course the entire character, are faithfully reported in the laugh. That the more prominent characteristics are unequivocally discernible in the mode of laughing, is perfectly obvious; and if some are, all are; because that same law which expresses one expresses all. This MUST be the case, else nature operates by piece-meal—a supposition as impossible as absurd. Indeed, this subject, fully understood, would disclose the entire mind and character, in all their diversities and phases, with perfect accuracy and complete minuteness.

The intonations which accompany the laughter of different individuals are as various as their mentalities, each one of which signifies something, and expresses that mentality. This subject is full of interest and instruction.

One other index of character which accompanies the laugh, deserves remark—the expressions of the MOUTH. Those who throw the mouth wide open when they laugh, are both sincere and forcible; but those who try to draw them tight, or keep their lips closed, keep "closed doors" in every thing. So, when the wrinkles of the mouth are distinct and strongly marked, the character will be correspondingly positive; and vice versa, when the face is not thus expressive. In short, as there is really no end to these diversities of the modes of laughing, so there is none to those SIGNS OF CHARACTER indicated by these modes. But, as in the walk, so here, those who would read these signs must notice them, and then STUDY THEM OUT. Nor is any index of character more perfect or expressive. Nor can the study of any be prosecuted with equal ease or success. Let readers follow up this train of suggestions, and, in accordance with its great doctrine, that the laugh is an exact transcript of character, analyze the way people laugh, and they will, from this single article, derive a hundred times more than the cost of the entire volume.

This subject—"signs of character"—might be prosecuted indefinitely; yet the close of this volume prevents its farther presentation till we commence another, when it will be continued, yet in a field of inquiry comparatively unexplored.

The FORM of the body and face, is a perfect index of character. This

involves the doctrine of the TEMPERAMENTS. This doctrine still remains to be written. Neither Gall, Spurzheim, nor Combe do it justice, because they have confined their attention to the PHRENOLOGY more than to the PHYSIOLOGY. Nor has the editor any more than hinted at that vast range of "signs of character" which it unfolds. True, his analysis of characters in the Journal has implied it, yet no full exhibit of it has ever yet been presented. This most interesting field of inquiry—the TEMPERAMENTS, or the physiology and general form of body and face, as indicating character—will be commenced in our January number, and vigorously prosecuted throughout our next volume, and be amply illustrated with engravings.

ARTICLE LXV.

MARVELOUSNESS—ITS DEFINITION, LOCATION, FUNCTION, ADAPTATION, AND CULTIVATION.

God is a Spirit."—"Without faith it is impossible to see God."

INTUITION; FAITH; PRESCIENCE; spiritual perception of TRUTH, what is BEST, what is about to TRANSPIRE, etc.; the "inner LIGHT;" perception and feeling of the SPIRITUAL; CREDULITY; belief in the SUPERHUMAN; and trust in divine GUIDINGS. Located on the two sides of Veneration.

LARGE Spirituality perceives and knows things independently of the senses or intellectual faculties, or, as it were, by spiritual intuition; "feels it in the bones;" experiences an internal consciousness of what is best, and that spiritual communion with God which constitutes the essence of true piety; loves to meditate; bestows a species of waking clairvoyance; and is, as it were, "forewarned of God."

SMALL Spirituality experiences little of this state of mind, and believes only on actual evidence; is incredulous—a doubting Thomas; and not favored with this intuition and premonition.

That there exists a spiritual state of being, and that "God is a SPIRIT," are matters of universal belief; and that man is endowed with an immaterial principle—an undying soul—which sees and knows by intuition, irrespective of material eyes or reason, is to many an experimental reality, a conscious FACT. But for some such faculty, man could form no more conception or idea of any thing not material, or of any thing spiritual, than the blind of colors. But for it, the idea of God as a Spirit, of the immortality of the soul, or of an immaterial, disembodied spirit, would have been absolutely impossible. But man has these ideas. The fact has also recently been philosophically demonstrated in Germany, that in certain states of the nervous system, subjects do see by a kind of spiritual sense, independently of vision. Clairvoyance also establishes the same conclusion by another method of proofs; and in almost every community will be found those who are forewarned of coming events, and who arrive at correct conclusions independently of reason, and often in its very teeth,

without knowledge; and, contrary to all appearances, by impressions better felt than described. yet in strict accordance with what subsequently occurs. Believers in the Bible will at least admit the existence of this spiritual guide in the teachings of the "Holy Spirit," the prescience of the prophets, plenary inspiration, the existence of spirits, of the soul after it leaves the body, and much more to the same effect.

Man, moreover, REQUIRES some such faculty to teach him things which reason can never know, because they depend on contingencies yet untranspired, and which this spiritual vision alone can disclose. And with this vision, which the sun cannot enlighten nor thick darkness intercept—which sees with the optics of angels, and gathers pearls from the ocean of illimitable existence—which distance intercepts not, and which reads the book of fate before time breaks its seal—which reveals to man what shall be hereafter, when the earth has become old and the sun gone out—man is endowed. But our purpose being simply to show how this faculty can be cultivated, we will not dwell upon the proofs of its existence, but refer the reader to our work on "Natural Religion," both for such proof and a full elucidation of its function. Suffice it to add, that no mental faculty was created in vain; that the cultivation and right exercise of each one confers a great amount of happiness; that the moral in particular require such exercise, in order that they may maintain that supremacy so indispensable to human happiness and virtue; and that therefore Spirituality should, in a special manner, be developed by culture. And the more so since it is so universally deficient. In not one head in hundreds does it reach mediocrity, and excepting Continuity, is decidedly the least developed of any other organ. Yet nature evidently designed it to be one of the very largest.

The exercise of no other fills the soul with such a flood of holy, happy emotion. Believers in the immortality of the soul rightly maintain that disembodied spirits are capable of being inconceivably happy, and that the joys of heaven are of an order, as well as degree, infinitely higher than those of earth. Why? Because this spiritual state so infinitely exalts and enhances our capabilities of enjoying, as well as seasons those joys. Consequently, the more we exercise this spiritualizing faculty, the more we sweeten even the pleasures of earth with this seasoning of heaven.

This faculty, moreover, so purifies the soul as to redouble many times over, every pleasure, even of earth; so exalts the mind, and all its appetites and passions, as to dispose and enable us to see God and love him, in all the works of his hands, as well as imparts a heavenly relish, zest, and exquisiteness to the domestic affections, to all the animal propensities, the intellectual operations, and especially to the moral virtues, which words utterly fail to portray—which, to be appreciated, must be FELT. Yet this is felt only by the chosen few. Man is yet too low in the moral scale to derive much pleasure from this faculty; but, reader, there is proffered to mortals, in its due exercise, a holy joy, a heavenly serenity, a delightful communion with the Father of our spirits—even an ecstasy of divine love—which is akin to the felicity of angels—which actually constitutes that felicity. Heaven "is not far from every one of us." We need not wait till we reach its shores, before we taste its nectar. This spiritualizing principle imports them to earth—at least sufficient to

sustain us in our journey thither, and create an appetite—yea, a hungering and thirsting—for "the bread of heaven and the water of life." Oh, little do we realize how happy it is possible for us to become on earth, by the due exercise of this faculty, in communing with our own souls and with our God! By so doing we can mount Pisgah's soaring heights, and "view the promised land"—can be literally translated to Paradise, and revel in all its spiritual luxuries. Heaven is around and WITHIN those who duly exercise this heaven-constituting faculty.

Accuse me not of imaginative rhapsody. All this, and much more, is sober, philosophical deduction on the one hand, and experimental reality on the other. This sublime truth will not be appreciated by the many, because of the low state of this faculty; yet the "spiritually-minded" few will feel the sacred response in their own souls, and all who will inquire at the shrine of their inner man, will experience enough to confirm the witness.

To two classes of facts in corroboration of this great practical truth—the exalted enjoyment conferred by spirituality—special attention is invited. That religious conversion often fills its subjects with an indescribable rapture of love and "joy in the Holy Ghost," is an experimental and observable fact. This ecstasy is not counterfeited, but FELT. Many readers are doubtless its living subjects; and it so infinitely exceeds all the other joys of life, as to beggar all attempts at description. Now this joy consists in the exercise of their faculties—the only instrumentality of happiness of mind—and especially of the moral, all of which are greatly quickened. But this heavenly rapture is not the product of Benevolence, or Conscientiousness, or Hope, or even Veneration, mainly, but of that spiritual exaltation of mind we are attempting—almost in vain, because it so infinitely exceeds the language of earth—to depict. The former help swell this flood of holy joy; but the latter constitutes its channel, and the main body of its holy waters. And these heavenly ecstasies of recent converts, are but as new-born babes compared with the angelic raptures it is possible for mortals to experience. PROGRESSION is nature's motto. PERSONAL progression, especially in moral excellence, and therefore in all its joys, is the glorious prerogative of every human being. Then why cannot these converts go on "from glory to glory," every successive year and hour of life, till heaven consummates their joys? And why not all be equally happy? But why enlarge? The PRINCIPLE involved must be apparent to all, and its personal application to our own souls palpable. Now this ecstasy of joy must have both its cause and its instrumentality; both of which are found in Spirituality.

Sometimes these foretastes of heaven soften the dying bed. Nor do they wholly forsake the walks of private life. Every one of us have only to reach forth our hands and pluck this golden apple of paradise, and feast on it through life. Then, besides enjoying a heaven below, we shall be ripened for a heaven above. Bear in mind that all this is but rigid scientific deduction from the normal function of Spirituality, though that function no previous phrenological author seems to have appreciated.

The other class of facts appertains to a certain delightful state of mind consequent on a pure, holy, heavenly tone or state, capable of being experienced by all the propensities and feelings. Examples will best illustrate this point. The low, vulgar, animal, sensual indulgence of

Amativeness, confers a similar coarse-grained kind of gratification; yet how infinitely more happifying—to coin a new word—that spiritual love experienced by two kindred souls when basking in the sunshine of each other's love, and sipping the nectar of heaven from this flowing together of spirits? Approbativeness also experiences a coarse species of pleasure in the rude ha! ha! provoked by some monkey prank, or by excelling in eating, fighting, wrestling, and the like; yet how far higher the ORDER of pleasure taken in commendations for intellectual and moral excellence? Self-Esteem, too, may experience a crude, coarse-grained pride in exhibiting its golden possessions and external trappings, yet how infinitely higher the order of pleasure experienced by this faculty in view of that dignity and glory of the human constitution?

This law also governs all the intellectual faculties. Physical observation gratifies Individuality, but moral infinitely more. Causality experiences a lower order of pleasure in adapting physical ways and means to physical ends, yet how almost infinitely greater in studying and applying those higher laws which appertain to intellect, morals, and the Deity! In short, a physical, and also a highly-elevated, tone or caste of action appertains to all the faculties, and the order as well as amount of happiness experienced in the latter are almost infinitely higher than in the former. Now, Spirituality lifts all the faculties up out of this sublunary function, and carries them on its own heaven-tending pinions into this exalted and most beatific state, and thus, in addition to all the delights conferred by itself directly, almost infinitely exalts and enhances the happiness conferred by all the other faculties.

And now, happiness-seeking reader, allow this home appeal. Are you content with this animal tendency of your faculties? Do you not experience a perpetual "aching void," which this world is utterly inadequate, as it was never designed, to fill? Are gold, and silver, and lands, all the treasures for which you long? Do you not experience an indefinable want which nothing earthly has the power to satisfy? You eat material bread, but does that satiate your inmost SOUL? Do you not hunger and thirst after "meat to eat which you know not of," except the merest taste —just enough to show you what there IS? Oh, our God! feed us with "this bread of heaven!" We starve—our souls are pining and dying—in the desert of vain pursuits. Oh, feed us on the grapes of paradise till we revive and gain strength to enter the "promised land!"

The importance of cultivating Spirituality is, of course, commensurate with these antepasts of heaven it was calculated to bestow. Shall we not EXERCISE it? Yet we must not expect to carry heaven in one hand and earth in the other. "No man can serve two masters." "Where our TREASURE is, there will our" joys be also. We cannot revel in this gross animal caste of our faculties, and also in their holy aspirations. If you are contented to go on as heretofore, your way is before you. Advice is useless. But ye who would renounce this coarse-grained function of your faculties, and feast on the riches of heaven instead, hear. To experience these holy joys, this spiritualizing faculty must be CULTIVATED. And to do this, put off this wordly phase of all your faculties and exercise them in accordance with this analysis of Spirituality.

Above all, MEDITATE. Commune with your own soul and your God—not at times "few and far between," nor hurriedly, but daily and long.

Shut the terrestrial door of thy soul, and open its celestial windows, and there give thyself up to spiritual reveries. Let thy soul go out after God, and imbibe his spirit. Feast on his love. Contemplate his character as exhibited in his works. Assimilate and attune your feelings and innermost soul to his divine likeness. Wrestle with him as did Jacob. Put away all unclean thoughts and desires, and long after purity and moral perfection. Yet you need not shut yourself up in the dark. Natural light does not intercept, but promotes, spiritual. The open canopy of heaven, cultivated fields, deep, still forests, flower-bedecked lawns, murmuring brooks, beautiful or magnificent landscapes—above all, the rising and setting sun, morning and evening twilight, the glowing east, the gold-tinged sky of departing day—oh, there is a magic spell in these works of God which inspires us with a sense of his presence, and infuses into the soul those spiritual longings and emotions we would show how to cultivate. If I had been brought up a Parsee, I should have been a devout worshipper of the morning sun, and offered up soul-melting homage to the departing god of day.

But, glory to God, I can worship the CREATOR of the sun at his morning advent and evening departure. Memory cherishes with inexpressible delight some choice gems in its casket, but none as bright as those sacred seasons, when, at evening twilight, I went into wood, dale, or field, to meditate, and hold sweet communion with the Father of my spirit. To these holy seasons I owe eternal thanks, as both the happiest and most profitable periods of my eventful life. There I learned lessons taught nowhere else—taught by God himself. These holy seasons the cares of the world, pressing professional engagements, etc., have been wickedly allowed to interrupt, yet not to efface from memory's sacred tablet. My SOUL must be fed with this manna from heaven, though my body starve. Reader, shall we not go forth at evening twilight together, and gaze upon the ever-varying beauties and glories of Vesper, to think on heaven and God, and to seek that conformity to his image which shall fit us for its joys? And shall we allow dull sloth to rob our souls of Aurora's smiles, as she comes forth to light up the face of nature? Shall birds arise with the dawn and sing anthems of praise to their God, and we not to ours—especially since we have so much more for which to sing? Nor is the starry canopy of heaven so inferior a temple for divine worship.

Yet I by no means condemn the earth, its comforts, or its blessings. We need not cease to indulge our worldly faculties on terrestrial objects in order to attain these spiritual pleasures. The animal instincts are not at enmity with this spiritual state of mind, but, rightly exercised, actually promote it. We may love food and property, friends and praise—may exercise every other faculty, not by stint, but intensely, without in the least interrupting Spirituality. Indeed, we cannot exercise it without exercising them also. We may—MUST—love this world, "yet as not abusing it." We must not love it in PREDOMINANCE, but subordinately; and love it in CONNECTION with our moral faculties. Indeed, by this union alone can we truly enjoy it. He whose whole mind is on the world, does not, cannot, enjoy even it. To derive its full quota of happiness from any one department of our nature, that department must blend in action with all the rest. We cannot possibly love the world too much, only wrongfully. Yet our animal faculties require to be SANCTIFIED by the conjoint action

of the higher faculties. By "not carrying earth in one hand and heaven in the other," was meant, making an IDOL of earth—loving it EXCLUSIVELY, or on its OWN ACCOUNT. Neither without the other. Both in delightful concert. Yet we all love the world too much, relatively, and hence give it most of our time, and can hardly spare from it an hour, morning and evening, for those meditative seasons, even after we have given the entire day to our animal nature. The body was never made to engross nineteen twentieths of human time and money. Our higher faculties are the superiors, and if either must be slighted, neglect the body. Yet there is time for both. Let us take it.

But the cultivation of this faculty is by no means limited to these appropriated seasons. Every hour of the day, be our avocations what they may, be we in sequestered wood, or thronged, uproarious city, this feeling can be and should be exercised, in ADDITION to its morning and evening repast.

Especially can it be cultivated by following its premonitions. Man usually turns a deaf ear to its whisperings, and hence it ceases its guidance. Follow where it leads and it will lead again, and, obeyed, become a spiritual monitor in all the little as well as important affairs of life. Especially let it be followed in the selection of matrimonial companions. Here, allowed to speak, it becomes an infallible oracle; and especially when it says, marry this one, or refuse that, obey, no matter how much appearances, friends, etc., favor the latter or war against the former. Every union thus formed will be blessed. More especially should woman obey its sacred matrimonial injunctions.

The existence and analysis of this faculty rebukes those who pride themselves in believing nothing till it is PROVED. It was not created in vain, and cannot be stifled with impunity. We require to believe many things which intellect cannot reach. We should open ALL the windows of knowledge. Still, we should believe nothing unreasonable or self-contradictory; for this faculty will never conflict with intellect. On the contrary, all the faculties harmonize with all. Its teachings may be above reason, but will never conflict with it. While, therefore, we should receive its teachings, we should also "try the spirits," and seek intellectual confirmation of its teachings, which, if they be correct, we can always find. We should therefore be neither skeptical nor credulous, but should open our minds to receive new and apparently superhuman propositions, yet should test them all in the crucible of intellect. By rejecting all new and seemingly strange things, we shut out much truth; and by swallowing all we hear, unexamined, we adopt much error.

What has been already said involves both the importance and means of cultivating this faculty in youth. They should be allowed time, and encouraged to indulge its spontaneous tendency to action, and by so doing, will GROW UP "spiritually-minded." Mothers, in a special manner, can and should develope it in youth, nor will any other means equally cleanse your children from the dross of animality, or render them obedient, sweet, and holy.—*Self-Culture.*

ARTICLE LXVI.

KEEP GROWING.

THE difference between two trees, both alike in the start, but the one stinted by poor soil and want of care, while the other is so cared for as to keep right on unarrested in its career of development, is most striking, and so well known to horticulturists, that they take every pains to prevent such arrest of growth. They also know that it requires a long time, and much care, before they can recover from such pull-backs, and that such recovery is often impossible. Old trees, transplanted, rarely amount to much, because cutting their roots causes such arrest; yet it is possible so to transplant them, as not seriously to arrest their growth; in which case they do about as well, after transplanting, as before. An experienced nurseryman recently remarked, that a tree would come into bearing sooner, if transplanted in the bud, or graft, than if allowed to stand one or two years, and then be transplanted; that is, that a tree budded in September, 1847, or grafted in the spring of 1848, and transplanted in the spring of 1848, would come into bearing sooner than one budded or grafted in 1845 or 1846, and not transplanted till 1848; because, when transplanted in the bud or graft, the amputation of its roots, in digging it up, and of its top, to give the bud or graft a chance, so balanced each other, as not to arrest its growth; whereas, letting it stand one or two years in the nursery, and then removing it, cut off so many of its roots as to throw it back almost a year, besides stunting its growth. That this law applies to all kinds of vegetation, is well known to all agriculturists.

Growers of stock know experimentally that this same law governs the growth and fattening of cattle, swine, and all other domestic animals. Thus, omit to feed fattening swine a day or so, and they do not get over the stunt thus caused for weeks. In short, it is a universal law, which governs all that grows, that any arrest of development retards the growth SUBSEQUENTLY, as well as for the time being; and carried far, inflicts evils to recover from which is impossible. It may be partially outgrown, yet its paralyzing influence often checks its growth and weakens its powers FOR LIFE.

This law applies with a force greater, and still greater, the higher in the scale of being the subject of such arrest. It applies to animals much more than to vegetables, but most of all to MAN, to whom few ever know that it applies at all. Behold its many and sorrowful applications to children, within the cognizance of every individual. See that lovely child pine and droop, month after month, and year after year. It may not be dangerously sick, yet it does not thrive, and remains almost stationary, whereas nature ordains that it should grow without any intermission from

birth to maturity. And if, perchance, such finally take a new start and outgrow it, yet how far are they always afterwards behind what they would have been, in case they had never been thus stunted! Probably every child within the observation of every reader has experienced these fatal pull-backs at one time or another, and many are subjected to one or more, ANNUALLY; and, in consequence, always remain stunted titments of humanity, in mind as well as body; for the development of the latter cannot occur without causing that of the former. Parents, be entreated to KEEP YOUR CHILDREN GROWING THRIFTILY, from the very dawn of existence—and these lamentable pull-backs often occur before birth—to complete maturity. Be entreated to learn HOW to do this, and then to permit nothing, no, NOTHING WHATEVER, to arrest their growth.

To enumerate all the causes of such arrest of growth, would be an endless task; but one of the most common is physical disorder, caused by colds, or confinement within doors, or over-dressing and fussing, or wrong diet and regimen, or sending them to school just as they get fairly through teething and begin to grow, or the measles, or hooping-cough, or one or another of those thousand violations of the laws of health consequent on parental ignorance of those laws, and the wretched diet and habits perpetrated upon nearly all children. Among these, wrong DIET and premature SCHOOLING are probably the most prolific. Almost all children are half spoiled, by being confined in vitiated school-rooms, when they should be developing their muscles, and sending their young blood, laden with the materials of growth and formation, coursing throughout their bodies and brains; and more than every tenth child born is killed outright by this life-destroying process. I do regard our schools as inflicting incalculable evils on the body, intellect, and morals of our youth—evils almost, if not quite, as great as ignorance itself.

But what shall we do? say parents. Let MOTHERS turn teachers, and pour a continual stream of thought and knowledge into the minds of their children, in their hourly conversation with them, and while the latter are on foot, at play, or rambling through field and forest.* How many a child becomes pale, ailing, sallow, and dumpish, soon after it commences its quarter's schooling, so that parents are obliged to take it from school a few days every little while, but revives immediately when thus removed—an experimental proof that schools often ARREST that development which they should promote.

Upon the other cause, wrong DIET, we have not space to dwell, commensurate with its deserts, nor even to develope the law which governs the feeding of children, but will just call attention to the fact, that children, on being removed from one place and table to another, often take a

* See the fundamental principle here involved, fully carried out in "PHYSIOLOGY," "SELF-CULTURE," and "MEMORY," by the Editor, and briefly presented in his analysis of Philoprogenitiveness, in a former number of this volume.

new start, and grow finely. Why? Because furnished with some essential ingredient of growth not supplied by their former regimen. Farmers are beginning to derive great benefit from studying their soils, and thus ascertaining what they require in order to produce great yields of given crops. Then how much greater crops of talents and virtue in their dear offspring might parents secure by studying physiology, and thus seeing what simple or compound elements their children require to promote their growth, and what kinds of food will furnish the lacking material? Or, if they cannot study so as to ascertain this by science, let them find out, by varied EXPERIMENTS, on what kinds of food and regimen their children thrive best, and then see that they have it. Especially let them try fruit, and particularly SWEET APPLES, eaten with their meals. This article of diet, known to be first-rate to fatten stock, will even more effectually promote the growth of puny children.

As the state of the brain is reciprocal with that of the body, and that of mind with that of the body, of course, whatever promotes or retards the latter, equally strengthens or weakens the former. Hence, whenever the school-room impairs their health, it equally enfeebles, instead of strengthening their minds.

This palsying influence of stunting on after development applies with redoubled force both to juvenile intellect and morals. Any arrest in the growth of either of the latter causes the same pull-back to them that it does to the body, and should therefore be guarded against with as much more assiduity as they are superior to it. Hence, instruction should be CONSTANT, and vacations in the true educational system are pernicious.

Not to prosecute this subject, most important as it is, in its application to the intellect, will parents be entreated to ponder its application to their MORALS? Their Conscientiousness, Benevolence, Veneration, Spirituality, Ideality, or Hope, are each governed by this same law of arrest of growth, already illustrated. This should by all means be prevented, by taking the utmost care to allow nothing to shock or stunt these higher and finer sensibilities of their plastic souls. On the contrary, every possible means should be employed to KEEP THEIR MORAL FEELINGS GROWING, from the very cradle to the grave. Thus, witnessing the butchery of animals will effectually check the growth of Benevolence, and produce a stunting of its development as much more fatal to all after development of this divine sentiment, than a similar stint of a plant is to its subsequent growth, as this godlike sentiment transcends a tree or shrub. And thus of all the other moral faculties. Hence, if you must slaughter animals, either send them or your children from home at the time, nor allow any thing to sear, or harden, or reverse any of their fine moral sensibilities.

ARTICLE LXVII.

CHARACTER OF GEORGE KING.

BERKSHIRE, OCT. 12, 1847.

MESSRS. FOWLERS AND WELLS:

Pursuant to promise, I now write you the real character of George King, which you phrenologically delineated in the Sept. No. of the Journal, (Drawing No. 44.) His mother emigrated from England when he was a small boy, with a brother some two years younger. This is all that is known of his ancestry. They were very poor, and George was indented to a shoemaker in Petersburgh, Va., which trade he learned to great perfection. After arriving at manhood, he commenced the business of overseeing, which he pursued for some thirty years with as much renown as any man, perhaps, in Virginia. During that time he volunteered under Gen. Green, and was at the battle of Guildford Courthouse, and has often described that battle, the personal appearance of Green, the manœuvreing of the troops, &c., at that place, in a more lucid manner than has been given in any history I have seen. He was likewise at the surrendering of Lord Cornwallis at Yorktown, and has often vividly described the works, appearances of the officers, &c., so vividly that I have often fancied I saw the town, intrenchments, and officers, and heard the cannonading. He married and settled in Henry County, Va., raised and educated a large family, removed to Cumberland about thirty-five years ago, lost his wife and married again when about seventy-five; was then as erect and elastic as most men of forty-five; was fond of the chase at that age, and years after often shouldered his gun and ranged the mountains without tiring or losing his way. Honesty and integrity were his strong characteristics. He was strictly honest in all his dealings, and so very cautious that he probably never owed fifty dollars in his life. He never in his life gave or asked security. He was fond of telling tales, and told them with much effect. He was full of wit and humor, even down to decrepid old age, and his good recollection of what he had seen, and his happy way of telling it, made him universally listened too. His truthfulness was proverbial, so much so that whatsoever he said was law and gospel. He was a kind, obliging neighbor, an affectionate parent, and a consistent and efficient member of the church, though decidedly old school in all his feelings, conversation, and actions. He was one of the most genteel and polite of men. I never saw an improper action, nor heard a vulgar word from his mouth. Although he was homespun to the letter, and despised all innovations upon old customs, he dressed with the most exact neatness, and strictest order reigned throughout his whole farm and household. One of his faults, if fault it be, was, that if he believed a man to be a liar, or rogue, he told him so right out, insomuch that I have frequently been put to the blush while he lived with me for his matter-of-fact way of dealing with men. He died in his 105th year, not from any disease, but merely a wearing out of nature's wheels. His going out of life was perfectly easy. This is his real character. I leave the coincidence between his life and your account of his Phrenology for an impartial public to decipher.

J. M. BAKER.

NOTE.—The character you gave from the profile likeness, was universally acknowledged to be correct: but the old cry of collusion was got, up and still prevails: "but if they hear not Moses and the Prophets, neither will they be persuaded though one arose from the dead." Suffice it to say, that Phrenology has been on the ascendant ever since the appearance of the Sept No.; only one man has opposed the correctness of the character, but he is an uncompromising foe to the science. J. M. B.

This charge of collusion, made without even pretending to furnish the least proof, I pronounce utterly groundless. Besides, if this case is col-

lusion, all my examinations of heads must be equally collusive; and if they were, somebody would know it—those certainly who furnish me the collusive facts. Now let that man who ever knew of my attempting such collusion, during the almost quarter of a century of my professional practice, be produced. Either make no such charge, or produce proof, or else bear the brand of a slanderer. But again; his likeness shows those organs which would produce just such a character as I ascribed to him, so that the coincidence between his real and phrenological character is perfect, even if irrespective of all collusion. The shape of his head, as seen in his likeness, is proof positive of the truth of the science, as far as one head can prove it.

Will doubters, then, please to compare attentively together his Phrenology as seen in his likeness, and Mr B's summary of his life and character, and then say whether so perfect a coincidence does not require them, as lovers of truth, to admit the science to be founded in nature.

For a phrenological description and likeness of Mr. King, see page 278.—Ed. Jour.

MISCELLANY.

VALEDICTORY.

Subscribers and Readers—With this number, our existing relations terminate. We herewith send you that for which you have paid us. Have we returned an equivalent for your money? Could you have spent it to better advantage? that is, could you have derived from any other disbursement of it, a greater amount of HAPPINESS? As to purchase ENJOYMENT is the great and ONLY object of all pecuniary disbursement, of course he is wisest who secures the greatest amount of happiness with a given amount of money. One of the greatest opportunities for the exercise of practical wisdom, is this same disbursement of money. In view of this principle, will each subscriber foot up our transaction, and say how many dollars, spent during the year, have yielded him a greater amount of solid happiness, actual and prospective? Especially, what other dollar has conferred more INTELLECTUAL AND MORAL ENJOYMENT? Have, or have not, these numbers carried you onward and upward in intellectual attainments and moral progression? If they have, what other expenditure of money can compare with this in point of value? To have spent the sum sent us in temporarily gratifying the palate by purchasing some dainty edible, or in indulging a frivolous vanity by procuring some fashionable but useless article of dress or equipage, or to have added it to the hoarded treasure, or to have expended the sum on the body, or in promoting any merely physical pleasure, would not have carried your MINDS forward and upward in holy aspirations or intellectual progression. Has the Journal done this? Has it called out latent

energies of soul which would otherwise have lain dormant? Has it increased your love of TRUTH, and in part gratified your hungerings and thirstings after this precious "bread of heaven?" Has it, or has it not, rendered you wiser and better? Has it expanded or contracted the range of your mental vision? Has it fanned or smothered that live coal from off the altar of divinity implanted within you? Has it increased or diminished your fitness for those duties and destinies which await you here and hereafter? Ponder well the influence it has exerted upon your mind. Go back to your perusal of the first number, and recall to mind the several effects of its various numbers and articles, and then say whether it has not effectually promoted your intellectual and moral advancement. If so, could you have expended your money to better advantage? Is it to your ultimate interest to drop your subscription, and make a different use of your money hereafter? Shall we welcome you back, and enroll your names in our next year's list of patrons, or do we here part to meet no more? The practical solution of these questions we lay upon your own souls individually, devoutly hoping that the good you have derived from this volume will render you anxious to subscribe for the next.

In conclusion, we have a few words to say of ourselves. The amount and kind of matter promised in our prospectus, we have now forwarded. All our leading promises we have scrupulously fulfilled, virtually, if not literally. We have sometimes expressed hopes of presenting this and that subject, which we have not been able to press into our columns—for type cannot be compressed a single letter. We had hoped to have discussed tobacco, tea, and coffee in this volume, and confidently expected to have resumed our articles on PROGRESSION, and wrote a preparatory article, which, however, was lost somewhere between the editor and printer. A few other subjects have shared a like fate—postponement till another volume. But, readers, we have done for you what we conveniently could. We might possibly have done more, but it would have been at the sacrifice of future usefulness. Most of the year we have been sunk to the water's edge, by the almost unparalleled previous exertions of nearly a quarter of a century of public labors, and most of the year have experienced a prostration and sinking of mind and body unknown before, which threatened to suspend our labors, if not soon to terminate them altogether. Nor till the bracing breezes of autumn fanned our fevered brow, were these fears dispelled, and energies revived. But, thanks to nature's recuperative power, by a rigid observance of those "directions for preserving and regaining health," laid down in "Physiology," we have weathered the cape, and now enjoy better health, and are more competent to labor, than we have been for years. Partial resting from severe labor, interspersed with agricultural recreation, has not only come to our rescue, but even given promise of strength to sustain renewed labor for years to come. These increased energies will be employed to enrich the next volume. We began the year determined to be HAPPY, and have enjoyed it more than any two previous years, and earnestly hope we have conferred a like blessing on our readers. Though less has been said than was intended on this specific point, yet have not all our articles had this design and tendency? And rest assured, that every reasonable exertion will be put forth by both editor and publishers to render every subsequent volume and number of the Journal still more valuable in itself, and promotive of personal and general happiness.

JENNY LIND AND THE MESMERIST.

The Manchester Courier contains the following:

"On the 3d instant, Mademoiselle Jenny Lind, accompanied by Mr. and Mrs. Schwabe, and a few of their friends, attended a *seance* at Mr. Braid's, for the purpose of witnessing some of the extraordinary phenomena of hypnotism. There were two girls who work in a warehouse, and who had just come, in their working attire. Having thrown them into the sleep, Mr. Braid sat down to the piano, and the moment he began playing, both somnambulists approached and joined him in singing a trio. Having awakened one of the girls, Mr. Braid made a most startling announcement regarding the one who was still in the sleep. He said, although ignorant of the grammar of her own language when awake, when in the sleep she could accompany any one in the room in singing songs in any language, giving both notes and words correctly—a feat which she was quite incompetent to perform in the waking condition. Mr. B. requested any one in the room to put her to the test, when Mr. Schwabe played and sang a German song, in which she accompanied him correctly, giving both notes and words simultaneously with Mr. Schwabe.

"Another gentleman then tried her with one in Swedish, in which she also succeeded. Next, Jenny Lind played and sang a slow air, with Swedish words, in which the somnambulist accompanied her in the most perfect manner, both as regarded words and music. Jenny now seemed resolved to test the powers of the somnambulist to the utmost, by a continued strain of the most difficult *roulades* and *cadenzas*, including some of her extraordinary *sostenuto* notes, with all their inflections, from *pianissimo* to *forte crescendo*, and again diminished to thread-like *pianissimo*; but in all these fantastic tricks and displays of genius by the Swedish nightingale, even to the shake, she was so closely and accurately tracked by the somnambulist, that several in the room occasionally could not have told, merely by hearing, that there were two individuals singing —so instantaneously did she catch the notes, and so perfectly did their voices blend and accord.

"Next, Jenny, having been told by Mr. Braid that she might be tested by some other language, commenced 'Casta Diva,' in which the fidelity of the somnambulist's performance, both in words and music, fully justified all that Mr. Braid had alleged regarding her powers. The girl has naturally a good voice, and has had a little musical instruction in some of the 'Music for the Million' classes, but is quite incompetent of doing any such feat in the waking condition, either as regards singing the notes, or speaking the words, with the accuracy she did when in the somnambulist state. She was also tested by Mademoiselle Lind in merely imitating language, when she gave the most exact imitations; and Mr. Schwabe also tried her by some difficult combinations of sound, which he said he knew no one was capable of imitating correctly without much practice; but the somnambulist imitated them correctly at once, and that whether spoken slowly or quickly.

"When the girl was aroused, she had no recollection of any thing that had been done by her, or that she had afforded such a high gratification to all present. She said she merely felt somewhat out of breath, as if she had been running. Mr. Braid attributes all this merely to the extraordinary exaltation of the sense of hearing, and the muscular sense at a certain stage of the sleep, together with the abstracted state of the mind, which enables the patients to concentrate their undivided attention to the subject in hand, together with entire confidence in their own powers. By this means, he says, they can appreciate nice shades of difference in sound, which would wholly escape their observation in the ordinary condition, and the vocal organs are correspondingly more under control, owing to the exalted state of the muscular sense; and the concentrated attention, and confidence in their own powers, with which he endeavors to inspire them, enables them to turn these exalted senses to the best advantage.

It is no gift of intuition, as they do not understand the meaning of the words they utter; but it is a wonderful example of the extraordinary powers of imitating sounds at a certain stage of somnambulism. And wonderful enough it most assuredly is."

THE GREATEST HEATING APPARATUS EVER INVENTED.

FRANKLIN well observed that the usual methods of consuming fuel gives out only a moiety of the heat evolved, but that most of it passes out at the chimney. Many recent inventions, in the form of ranges, stoves, &c., are indeed valuable, yet none seem to have come any where near up to those improvements which man's fertile imagination is making in every other department of the arts and sciences.

To decidedly the greatest invention ever made for securing personal warmth, the Editor will call attention in the next number. It consumes neither wood nor coal, but burns GASES, easily made out of materials every where abundant; and what is truly extraordinary, it is far more EFFECTUAL than all other modes of heating put together. What is still more, unlike stoves and fireplaces, which must always be stationary, and confine their warmth to a particular locality, this heating apparatus can be CARRIED WITH us wherever we go, and be made to warm us almost immediately—an advantage of incalculable value. In every possible respect it is perfection itself—so much so, that we feel bound to give it the proposed notice in our next.

"PHRENOLOGY GOING DOWN."

WE publish the following, to show our readers in what way Phrenology is "going down." There are a host of just such VOLUNTARY laborers in the field of HUMAN ELEVATION, who will continue their efforts until every MAN, WOMAN, AND CHILD shall feel the happy influence of this divine science.

GERMANTOWN, KY.

MESSRS. FOWLERS AND WELLS:

SIRS—The box of books you sent me, were received in good time and order. I have disposed of most of them, and am making out another order for fifty dollars' worth, or more. There is a probability of our obtaining one hundred or more subscribers for the Journal, the coming year, for 1848. I hope the time will soon come, when the glorious truths of Phrenology will be taught in all our SCHOOLS, ACADEMIES, AND COLLEGES, and its doctrines understood and practiced throughout the universe. Many of the readers of the Observer & Co., in this portion of the west, have become readers of, and believers in, Phrenology. I hope the time will soon come, when all AMERICAN PHRENOLOGISTS will assemble in convention. Yours, truly,

CHARLES CORY,
Principal of the Locust Academy, Germantown, Ky.

PHRENOLOGY AND PHYSIOLOGY IN LOWELL, MASS.—There will be a meeting of those interested in the above sciences, at 76 Central street, next Thursday evening, to organize a class for their study. Will our Lowell readers, who should all be interested, bear this in mind? We are glad to see evidence, as we do all around us, that people are awaking to the importance of obeying that ancient exhortation, "Know thyself."—*Voice of Industry.*

THE FORMATION OF PHRENOLOGICAL SOCIETIES.

READERS have been promised some remarks and suggestions on this subject, together with rules therefor, in this volume. To such societies, a cabinet of specimens is well-nigh indispensable. Accordingly, the Journal firm held a consultation, and selected a series of casts and sculls best adapted, in their judgment, to amateur societies and individuals, and put them into the hands of the artist. Delay in completing these moulds—no small labor, by the way—so that we could give some idea of them to societies, has caused us to postpone this subject until this the twelfth hour, too late to do it justice. But our moulds are now about completed. Will our readers, therefore, allow us to defer fulfilling this promise till our next number? Will it make any difference, especially since that number will be mailed to all present subscribers? So that they are furnished with the promised information, will they not allow the desired postponement, and yet credit us with having, to all practical intents and purposes, fulfilled our promise, which we wish to maintain inviolate? This postponement is rendered the more necessary by the fact, that bringing our articles on "Republicanism," "Signs of Character," etc., to an advantageous point of suspension, in addition to our promised analysis of some distinguished character and a phrenological faculty in every number, besides miscellaneous matter laid over from time to time, has completely engrossed our remaining space.

QUESTIONS ANSWERED.

"ENQUIRER" asks what we mean by saying that Benton's "head is more round and less elongated than most heads, so that it contains more brain than a long and thin one of the same measure." If "Enquirer" knew any thing of mathematics, he would know that the circumference of a flattened "peck measure", "elongated" so that it shall be only an inch wide, would be several times greater than that of a round peck measure, and that an "egg" of a given perifera contains the less the more elongated it is, and would hold more if perfectly round; and thus of heads.

He is mistaken in supposing that we give the Phrenology of public men merely to PROVE the science. Our main object is to ILLUSTRATE it—to show readers what conditions produce given characters. Yet, as proof, these cases are quite as forcible as if we predicated their characters correctly from their developments alone. We give their LIKENESSES, and these show what DEVELOPMENTS they possess; and this shows a coincidence between the two, and it is this COINCIDENCE which proves Phrenology. Nor is this proof weakened by our previously knowing their characters; for it does not weaken this coincidence, which alone constitutes our proof.

MR. ABRAM DUNCAN is now lecturing on Phrenology in Canada. He will doubtless meet with great success. The science is rapidly advancing in this, our neighbor land.

THE COLD WATER CURE has achieved another triumph. A Mr. Beckett, of Epworth, Mass., being savagely afflicted with a disposition to abuse his wife, was taken by some of his neighbors, and ducked in cold water. He was very soon so far convalescent as to promise better behavior.

MESSRS. FOWLERS & WELLS:

Perhaps it may not be uninteresting to the readers of the Journal, to be made acquainted with the progress of the science, in places where little knowledge of it has hitherto been extended. With this view, I send you the following, which you are at liberty to dispose of, as you think best.

We have just been favored with an interesting course of lectures, on the science of Phrenology, in this place, by N. Sizer, of Avon, in this state. This is the first time that we have ever been favored with any thing of the kind. Though a very few have been accustomed to read the "Journal," the inhabitants generally were uninformed on the subject. Of course, they were, to a very great extent, either skeptical or disbelievers in the science. The lectures, however, were well attended, and the strict attention paid to the lecturer, while he pointed out the various faculties of the human mind, and their appropriate use, at the same time condemning, in strong terms, their abuse, showed that the skepticism of a large and highly respectable portion of the community was vanishing "like the morning cloud."

As the lecturer, in illustrating character, alluded to a variety of portraits in his large collection of paintings, it was not a little amusing to see the eyes of many wandering over the assembly, to select a similar shaped head (if one was to be found), and compare the character.

The last of the course (the tenth) was upon the moral sentiments. At its close, at the suggestion of the Hon. Francis Gillette, Jay H. Filley, Esq., was requested to take the chair; and a vote of thanks to the lecturer, moved by the Hon. Mr. Gillette, "for the able, instructive, and highly interesting course of lectures," which he had delivered, was unanimously passed. The mover remarked, that he was gratified with the high moral tone which had characterized the lectures throughout.

Few, I think, that attended the entire course, can forget his remarks on training children for useful members of society—treating them as moral and intellectual beings, rather than pampering their appetites and ruining their health for the gratification of their own vanity. While the science of Phrenology has been brought before the community, and placed in an interesting light, it is to be hoped that many of the evils, which have long cursed our race, have received a signal rebuke, which will serve to correct them.

Respectfully yours,

Bloomfield, Conn, Nov. 4th., 1847. VERITAS.

THE JANUARY NUMBER OF VOLUME X., FOR 1848, will be sent to all present subscribers, but no subsequent numbers UNTIL ORDERED.

NOTICE.—In order to facilitate the procuring of subscribers, this number will contain a prospectus for our next volume. By carrying it with them, our self-constituted or voluntary agents—for all are agents who choose to get subscribers—can record the names of new subscribers, and return them filled out, and thus save time and trouble in writing. We hope most of them will be returned, laden with the names of old and new subscribers.

BY reference to the accompanying Prospectus, it will be seen that we have commenced the republication of the Edinburgh Quarterly Phrenological Journal and Magazine of MORAL AND INTELLECTUAL SCIENCE, to which we have every reason to expect a very large list of subscribers. It is enough for us to announce the fact, that most of the articles which it contains, will be from the pen of GEO. COMBE, the great living Phrenological Champion of Europe.

☞ FOR TERMS, CLUB PRICES, etc., see Prospectus.

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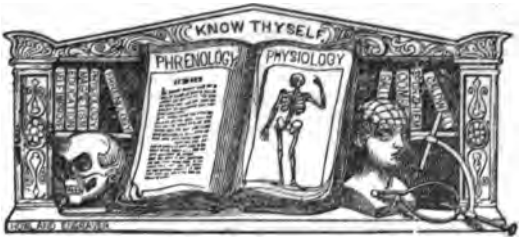

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☞ Mr. Hurlbut is now Judge of the Supreme Court in the city of New York.

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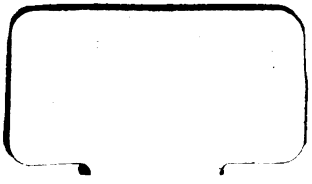

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